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Rashi on Isaiah

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Rashi on Isaiah

Chapter 1

Verse 1

The vision of Isaiah, the son of Amot and Gov. Rabbi Levi said (Megillah 10): This matter is a tradition handed down by his own hands: from his ancestors: Amot and Amaziah, king of Judah, were brothers.
Asher saw Judah and Jerusalem. And is it not for how many nations that it is prophesied: the destruction of Babylon (Isaiah 13:1), the destruction of Moab (Isaiah 15:1)? Do you think that this is not the beginning of the book, and that the book is not called after the name of this vision? And so it is stated in the Book of Revelation, "In the year that King Uzziah died" (Isaiah 6:1) the book begins, but there is no beginning. And late in the evening. And the words are clear, like the mountains of the day of trouble, the day of trouble" (Isaiah 58:11). Uzziah was afraid, and he said, "And I heard the voice of the Lord (v. 8), and he said, "Behold, I have sent you." For he began his mission, and this prophecy was spoken of later. And for this reason alone it is said, "When he saw concerning Judah and Jerusalem," as it was said of every nation, "This nation is like this," even here. Write this vision, this vision concerning Judah and Jerusalem. But to me they that are hard to understand, call it a vision, which is harder than ten languages that are called prophecy, as it is said in the beginning of Rabbah: (Genesis 44:), and I saw the word, "A hard vision was told unto me" (Isaiah 21:2). Four kings, whose tongue was a thorn in the flesh, in his days. In the day that I shall be troubled, –In the days of Uzziah and Go. Kings of Judah Uzziah, the Shekinah ministered to him, and he prophesied all the days of the kings who were left, until Manasseh arose and killed him. (And this prophecy was spoken in the days of Hezekiah, after the captivity of the ten tribes, according to the interpretation of Jonathan.)

Verse 2

Hear, O heavens, and give ear, O earth. Moses said, "Hear, O heavens, and hear, O earth" (Deuteronomy 23:1), why did Isaiah change the language? Many of his disciples changed this matter and the teachings of many rabbis in the interpretation of the "hear, O earth" in the book, and the wise men divided over them and said: The matter is not so, except that at the time when the witnesses came, their testimony [and if not] Tanakh. If so, –And they testified and found their words to be true –Their testimony stood up, and there was no savior, and the heavens heard and the earth listened. The heavens were witnesses and said: When this was called for testimony in the days of Moses, who said, “My testimonies are among you this day” (Deuteronomy 31:19), with the ear. They heard, and the earth testified: I am I was called in a tongue of hearing, and there was no direct testimony in Isaiah: and instead of the word, they were found both testifying in the tongue of the ear and in the tongue of hearing.
Yes For the Lord has spoken. They will be witnesses in the matter, as I commanded them in the days of Moses. Therefore come and hear that I am in the midst of you. With them, who have gone over to the wilderness. I have not rejected them, but they have been arrogant and haughty, and they have transgressed against me (other books). Who will be witnesses to the word, and will it be a word? "The heavens heard it, and it was true" (Deuteronomy 33:1) in Mechilah (2:12)

Verse 3

Buy it. It is bought with a plow in the day, and later when it is killed, it is known by you. But a dumb ass does not understand its owner until it is eaten. And Israel did not become wise like an ox, when I called him, "Israel shall be your name" (Genesis 33:1), and I made him know that my laws are the end of my inheritance, as it is explained (Ezekiel 23:3) and says, "Every one is my image and my flesh." And even after you were brought out of Egypt and you ate fat with an ox and I called them "my people, the children of Israel," We did not understand him like a donkey (SAA). Another thing: Yes.
The ox is known to its buyer, and its buyer is to be feared, and has not changed what I have decreed concerning it, saying, I am not your servant, a plowman of the day, and a donkey has not said to its owner, I am not a daily loader. And what is that which was created? And they are not to receive wages if they are righteous, nor to pay a penalty if they are sinners, they have not changed their measure: which I have decreed upon them, and Israel, if they are righteous, receives wages, and if they are sinners, receives a penalty.

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:He does not know. They did not know, and they knew and they trampled on the heel, and my people did not give a heart to understand.

Verse 4

Oh my. Woe to all who call out with a tongue of lamentation and lamentation, like a man who groans in his heart and cries out, "Aha!" But some of them are so afraid that they cry out with a loud voice, as in "Woe, woe, and they are scattered from the land of the West" (Zechariah 2:10), and their translation is "eaten up" in the tongue of the proclaimer. Woe to the holy nation that has become a sinful nation, and a people It is said in the Book, "For you are a holy people" (Deuteronomy 7:6), but you have become a people with a heavy sin. A people is a source of sin. A source of sin. A person's source of sin is a source of pride, a source of pride. A source of pride is a name of a word: a source of pride, a source of pride, and a source of pride is a seed of evildoers. And they were "a blessed seed of the Lord" (Isaiah 66:9), they were sons of the Holy One, blessed be He: they were turned into corrupters.

:They were angry. They were irritated.

He was circumcised behind. There is no Nazirite in any place except to separate from the people, and therefore it is said, "And he shall be circumcised from the holy places of his people, the children of Israel" (Leviticus 22:2), "a Nazirite of his brother" (Genesis 42:2). Even here he was circumcised behind them, from the shadow of the place

Verse 5

Why did you and your body stumble? A man who has gone astray and returned to his tent, his friend rebukes him and says to him: "For this you have gone astray, and you do not take it to heart to say, 'For this tent I have gone astray, I will never do it again'?" Even here "why did you stumble" after you still add a boat, to remove from behind the place? Isn't every head big? For me, and why don't you understand it?

Verse 6

:Dead. To the tongue of innocence, peace from no pain :Wound.
Sword blow
:A gang. To change a gang
And it is fresh. Jonathan translates: "sprayed," as freshly ground and sprayed.
Demitzaidah Balaz, in the language of the Gemara, "fresh to the roots" (Chulin Mah:). Menachem: Piresh, in the language of lachot, as if: lacho and wet, a springing spring, from the word of Balaz, they did not spread. These diseases did not spread on the hands of physicians, but powdered ointments were bandaged, in the language of "he poured sulfur on his wound" (Job (18:15). And comforting is interpreted to mean a satisfied tongue, as "There is no judge for a drunkard" (Jeremiah 30:13). And they were not bound.
To mean a satisfied tongue
And it is not softened with oil. Their stroke is not softened with oil as in the case of a judge who inflicts blows, and there is no relief as here it says, 'They are not softened with oil,' for there is no relief except in the place of the stroke, but the bandage and the bandage are softened by their tongue over the entire body, according to you, they are softened by the tongue of many: "They did not sow" the affected ones "and they were not bandaged." And Jonathan answered all the people in the language of a dogma, because they were afflicted and afflicted with sin, and he translated "from the sole of the foot and up" as "there is no death in him" - there is no good in him, "Head" from the least to the greatest (Jeremiah 6:3), "wound and bruise" - transgression and iniquity and sin. They did not sow and reap, as it were, and were not healed to return in a complete return, and were not softened with fat, nor did they even dream of returning, for there was no return in their hearts.

Verse 7

Strangers shall eat it up against you. Your enemies shall eat it up before your eyes: and it shall be desolate. Of you, as a field is turned to strangers, and it is desolate to its owners; so shall Jonathan curse them.

Verse 8

They will be found in the midst of her, as the remnant of the vineyard that she made and left in Zion. She will be emptied of her inhabitants, for later she will be created, and the vinedresser will set up his vinedresser and go, "I will write down my words" (Targum Jonathan): She will be a sign
Like a hotel in a straw. "As soon as the hotel that was made is left, it is created in the top of the straw to keep its zucchini, and it gathers manna and goes. This is what is called a shelter in the vineyard, according to which it is a place where they live day and night, by day it is guarded from birds and by night from thieves. But the pumpkins are hard and there is no fear of the birds and no need for you to guard them by day, so you are called a place of rest for the night. After you have gathered them, you will lie down like a bed of thorns – “like a thornbush” – that is, “in the midst of the day”: The Mishnah (verse 4): “Three days of fasting

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Like a city of Nazareth. Like a city that is besieged, and that is built round about, where the wounded may hide themselves: and when they are driven from it, they lay down their hands, and go. All this is the interpretation of Jonathan.

Verse 9

:If only he had left us a remnant. From his gods and his mercy, and not from his righteousness.
:As few as Sodom were. All of them are complete.

Verse 10

The officials of Sodom. The officials whose deeds are like Sodom. Wherefore they said (Berachot 19): Let no man open his mouth unto Satan.

Verse 11

:I have satisfied the burnt offerings of rams. As it is said, "He who is full shall hate you" (Proverbs 25:17). :I have not desired the fattened animals of the flock. Later, when you transgress my law, "the sacrifice of the wicked is an abomination" (Proverbs 21:27).

Verse 12

:Why do I ask this of you to trample my flesh? To trample my flesh, because your hearts are not at peace with me.

Verse 13

You shall not bring a burnt offering. I command you: You shall not bring me a burnt offering of yours, that smoke: the smoke of incense is an abomination to me, and not for the feast of the new moon and the sabbath, it is not eaten and the body. And to call a new moon and a sabbath, that ye should gather together to call a feast and to gather them, I cannot bear the wickedness that is in your hearts, which inclineth to strange work and the feast with him, for there are no two things like these seen together: to call a feast to gather before me, and the wickedness that is in your hearts: to strange work, and there is none with you. They will bring him from within you to your hearts.

Verse 14

Verse 15

"And when you spread out your hands, my eyes are lifted up from you. Your hands are full of blood. Blood. Slaughter."

Verse 16

Wash them, they are clean. Open them, for the tongue is a command, for the mouth is a washing clip, but wash them a little for the tongue is a past: it is a washing clip
Wash, justify, remove, cease, teach, exhort, confirm, judge, quarrel, strike. Ten warnings of Shel: To the tongue of Teshuvah Yeshua is here, as against the ten days of Teshuvah and as against the ten kings of remembrance and trumpets: Cease the evil. Cease from doing evil.
Evil. As evil is, there is no need to write from evil, for the tongue of the one who calls falls to the tongue of the one who ceases, "and the Passover feasts cease" (Numbers 9:3), "until the number ceases" (Genesis 1:9), as it is said: "The number ceases, the work ceases, even here the evil ceases."

Verse 17

Be for the good of the state. He who teaches for his own –Limod. A point is a comma, and it is a derivation of "Limod" sake considers speaking lightly, whereas he who commands many to speak is not marked with a comma, as in "say," "listen," but he who teaches others considers speaking as heavy as a fish, and if he comes to command many, he is marked with "teach." And so "speak" is derived from "require", but "approve" is a verb that is considered to be a serious word, and the "approve" derivative is "in his mouth" is an open derived from "approve", so that the word "approve" is a commandment for many, just as "speak", "book", word.

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Asher Hamutz. Strengthen the plunder, and it is to say in one verse: "I will strengthen him" (Ketubot 21.), "I will make my army strong" (Gittin 30:), "Your strength is strong" (Shabbat Paz.). To say in another: "Guide him in the path of truth to gain his peace," to say "In his strength I hold my feet" (Job 23:1), "And I will strengthen your way in your heart" (Proverbs 23:9): Judge him. So and

so Zacchaeus, a certain man owed a widow a debt. He
begged her to come to him to beg him, but she did not return after Dinah's request.

:Sour. Robbed, and like "a cruel and sour yoke" (Psalms 51:1)

Verse 18

Come, let us fight together, I and you, and let us know who has rejected me; and if you have rejected me, I will give you hope of returning.
:Though your sins be as red as snow, your innocence before me shall be as red as snow, saith the
Lord. He says to you, "As the Lord says, so shall they camp" (Numbers 9:17). Another thing: "Let the evil one cease from his
of him? -Good (Isaiah 1:7,17) - What is written to Me Be and be strong, one to let Me know: "We have done to him what was due to us, do to him what was due to you", and I It says, "Though your sins be as white as snow," and so on.

:As a swallow. A color that is dyed red, they are seeds, and they are swallowed one by one.

Verse 19

Verse 20

For the mouth of the Lord has spoken. And what was the word? "And I will bring a sword upon you" (Leviticus 26:5)

Verse 21

:To a whore. Wandering from her
gods: A city. She was faithful and full of justice, and righteousness was her daughter, and now she is a
murderer: Full of justice. Like "I have multiplied my people"
(Lamentations 1:1), righteousness is to spend the night in it. It is said that the night's sacrifice was atonement for the sins of the night, and the night among the Arabs was atonement for the sins of the day. Another thing: Those who were filled with the judgments of souls, when they were not pronounced righteous on the first day, would not finish their judgment until the next day, But they will find it pure, and now they will be made ready. And it is mentioned in Pesikta (Chapter 15:7): Rabbi Menachem bar Hoshaya said: 51 (four: eighty-one and one) in the synagogues, they were to drink their wine as a measure of filling me with wine.
:And now they are killing. Kill Uriah, kill Zechariah.

Verse 22

:Your money was for slag. They would make bronze vessels and coat them with silver to make money from them.
Your grandfather is a mixed wine. Your skins are mixed with water, as stated in the Pesikta (the great Pesikta is mixed, and there is no imagination in the source; and the Haggadah Midrash resolves, "To play off my words - 15:). A mixed wine
: “Praise be to God” (Ecclesiastes 2:1)

Verse 23

:Sorrowers. Sinners from the straight path and
pursuers of the Shalmons. Repay. Jonathan's translation: "A man shall say to his friends, 'Serve me well in my judgment, and I will repay you in your judgment.'" A judge who is a robber, and the robber cries out against him in the presence of another judge, this is what he says: "Justify me today and I will pay you your ransom when they cry out against you to me." He is a pursuer of ransom payments.
And the quarrel of a widow will not come upon them. The widow came to cry, and the orphan came out, and Zo struck him and asked him: "What is the use of your crying before the judge?" And he said: "All this day I have been busy with my work, and I have not been at all useful." And Zo turned back to her and said: "And what is this that no one is useful: am I not a neighbor?" Yes "They will not judge the orphan, and the widow's quarrel will not come to them."

Verse 24

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:The Lord says. He will consume all your wealth, and he will uproot you from your land and plant others in it: The mighty one
of Israel. Attack Israel.
Woe to them that are afraid of the time and the proclamation, and it is like "Woe to them that are fled from the land of the west" (Zechariah 2:1), and let them know: For I will comfort them from my enemies who have provoked me to anger by their deeds.

Verse 25

:And I will lay my hand upon you. Stroke after stroke, until the prisoners are all in the grave.
For the tongue of the wicked, the soap of Balaam, and for his tongue a clean tongue, as it is "the word of the heart" (Psalms 24:1), for the name of the Lord cleanses the garment from its stains.
Your dross. It is said to the Lord, as "your silver has become dross" (Isaiah 1:22), a copper vessel with silver: called dross, even here a vessel of wickedness with the rich. I will eat the prisoners who are the dross: all your dross. Unlike the one who is surrounded by silver, as if to say: the wicked are in your trap. Unlike Ishtays Balaam

Verse 26

:First of all. I will prepare for you kosher judges.
:The city of righteousness. As in the beginning, "Righteousness shall dwell therein" (Isaiah 1:21)

Verse 27

:In judgment you shall be redeemed. In the hands of him who executes judgment.
:Redeem her. From her sins she is
within her (with those who are righteous in themselves, with judgment and righteousness)–And her captives. Those who return to her will return to her. (In righteousness)

Verse 28

And the breaking of transgressors, etc. In their wisdom they were prepared for their ascent: "And they have transgressed against me" (Isaiah 1:2), "a nation: a sinner", "they have forsaken the Lord" (Isaiah
1:4): transgressors. Rebels and those who work in strange labor
:And sinners. These are the transgressors who transgress against the forbidden law.

Verse 29

:From the deer. To the goddess, from Ilan, who reads the olma of Balazs
You have praised them. For the work of their feet is the work of the stars, as it is said, "Under the oak and the brick and the grove, for the shade is good" (Hosea 4:3) from the gardens.
There they were workers of the stars, as it is said, "Those who sanctify and purify themselves for the gardens" (Isaiah 60:17).

Verse 30

A leaf withers. The leaf of Shelah is a leaf withers, a Philistine, a Balaam. When a scorching wind or a cold comes upon it, it is like a leaf, and its leaves are destroyed and consumed. And there is no "noble" to mean rottenness, as is "bale" (Lamentations 3:1), for there is no noun that is dropped in its own letter to mean, but "noble" to mean something that is rotten and consumed, as is stated: "Nabel tibol" (Exodus 18:8), as is "tinbol", and is translated: mila'a tila'a
:There is no water for her. To water her seeds; in the case of sinners, their punishment is equal to their punishment.

Verse 31

The vaccine. The vaccine, which will be raping the poor and robbing them and will be vaccinated with wealth, as it was said to Ma'alah (Isaiah 1:23) "and companions of thieves", will be the same wealth for the youth of the youth from the filth :)Shabbat 20:), which is easy and convenient to burn
And he who does it will be like a spark of fire, and his burning will be like a blasphemy. The Hebrew word for "and a blasphemer" is "and a blasphemer," and there is no other word for it than "and a blasphemer." Jonathan translates: "and he will do it," which means that if it were so, it would be like a blasphemer, and he would do it with a single stroke, and it would be clear to the Hebrew tongue that it was an act. Now he is a dot: full of nonsense (he wants to say a dream), it is clear that the tongue is active
:And there is no fire. Jonathan's translation: "And there shall be no fire in the wilderness."

Chapter 2

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Verse 1

Verse 2

:In the latter days. Later the captives will be consumed (Isaiah 1:3)
:Correct. Corrected
:On the top of the mountains. The mountain that is the top of all the mountains, in the account of the mountains:
And it is lifted up above the hills. Great is the miracle that is done in it, from the miracles of Sinai and Carmel and Tabor.
:And they shall flow. They shall gather together, they shall rush toward him like rivers.

Verse 3

To the house of the God of Jacob. According to Shehu, it was called "the house of God" (Genesis 28:19), according to you, it was called "the house of God" (Genesis 28:19), but Abraham called it "the mountain of the Lord, fearing Him" (Genesis 22:14), and Tzachak called it "the field" (Genesis 24:33).

Verse 4

:For the shovels. Colter'sh Belaz
:To the singers. The chief of Balazs, who sing in the vineyards

Verse 5

The house of Jacob and Go. The nations will say to them, "Thus says the Lord," and this is translated "And they went up, many and Go" (Isaiah 2:3).
Go and walk in the light of the Lord. They will tell them so. And Jonathan will translate: "Yimron Debbie Jacob with him: and body"

Verse 6

For your people have been forsaken, O house of Jacob. The prophet turns the speech to the tabernacle and says, For even now you have abandoned your people in the path of their iniquity. (Another thing: The prophet Mochichan said to them, "Because your people have forsaken you, O house of Jacob, you have abandoned the good work that was in His hand, and you have become a people, O house of Jacob.")
M For they were filled from before them. Their armies were filled with the works of the Syrians who lived in the east, who were magicians. And they use the name of the worship of stars (Sanhedrin Exod. 1)
And the children of strangers shall be satisfied. They shall take the daughters of Akkad and go in unto them, and they shall bear children unto them, and they shall be satisfied continually, and shall be occupied, and shall be troubled, and shall be troubled with them. To speak, "For I will stir up your face with zeal" (Job 18:18), Deuteronomy 9:17

Verse 7

:And there is no end. To speak of an end

Verse 8

:They will bow down. As they bow down

Verse 9

:And Adam anointed. The little ones
:And he shall humble a man. The great and the mighty men of war
And you will not bring them. The prophet says to the Holy One, blessed be He: And I know that you will not forgive them for their trespasses:

Verse 10

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:Come in a shape. Come in a shape. To escape in the beak of the shapes.
:And be buried in the dust. And be buried in the dust

Verse 11

The eyes of a man are the height of his pride. The coarseness of his spirit, and so is every tongue that is high in its eyes, as the Lord said, "Their eyes are high and their heart is broad" (Psalm 111:5).

Verse 12

Verse 13

:The cedars of Lebanon. He is a model for the mighty. :The
oaks of Bashan. The rulers, like oaks, are inferior to the cedars.

Verse 14

:And upon all the high mountains. Upon their inhabitants.

Verse 15

Verse 16

And upon all ships. Jonathan translates: "And upon all that understand the wonders of the sea" in the isles of the sea, which go forth: and come in ships:
Tarshish. There is a sea whose name is Tarshish
The windows of the sanctuary. They were paved with meshes, six-ply, as it is said, "and with meshes" (Leviticus 22:1), for there they covered the ceiling with them.

Verse 17

:On the Day of Judgment. It is the Day of Judgment.

Verse 18

:All will pass away. All will pass away, all will be lost.

Verse 19

And they came. The inhabitants of the land dwell in the caves of the mountains.
:They are sick. They are caves.
:In his resurrection. On the Day of Judgment
:To the land of the land. To break the wickedness of the land.

Verse 20

To bow down to dig up fruits. Balls in the form of moths, from the kind of creatures that burrow in the earth, which are called: Telfash in Belaz and to bats. Kalba

Shuritz in Belaz. Yeshua will solve the problem: his idols, which he made to worship, will be thrown into the pits and the pits of the people, which he will find before him, when he goes to the grave and to the grave.

Verse 21

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Verse 22

:Cease from man. Do not listen to those who deceive you after Me, and do not worship the work of his hands, which gives breath to his nostrils. If all his life and strength were to be filled with the breath of his nostrils, he would be a flourishing spirit, which one day sleeps in him and tomorrow comes out of him, and is light and red like the blood of moths, which has no breath in it. Another thing: Cease from all evil ways, and learn from man that hath breath in his nostrils, and see what he is made of: and light and strong for the wheels, which are not made of iron.

Chapter 3

Verse 1

A message from Jerusalem, etc. All is explained in the Masekhet Haggai (Hagiga 14:1): Eighteen curses Isaiah cursed Israel, and his knowledge did not cool until he said, "The youth will fear the old man, and the scorner will be in honor" (Isaiah 3:5).

Verse 2

:And a charm. This is a king, of whom it is said, "A charm is on the lips of a king" (Proverbs 16:10)

Verse 3

:Counselor. Knows to pass years and to set new months.
:And wisdom is deaf. When he opens the words of the Torah, all become deaf.
And wisdom in the language. See the tradition of the Torah, which we have given in the language, like a kind of action in the beginning and an action in the end: a vehicle

Verse 4

:And I will make young men their princes. These are the sons of men who are brought up
from oppression, and fools will rule over them. Foxes, weak sons of men. And I say in my simplicity: The tricks of the jesters of the sons of men who deceive themselves and despise them, as in (Job 16:15) "And I have defiled my horns in the dust," (Exodus 10:2) "The one whom I have defiled."

Verse 5

:And the people shall come near. They shall be pressed and pressed one against another in a struggle and a tumult.
:The youth will be proud of the old man. The youth will grow up to the old man.
And he will be humbled in honor. His simplicity. And his sermon (Chagiga 14a): He will come from me, like a donkey, to him: like a light one, and he will be exalted in me, like a heavy one, to him like a heavy one.

Verse 6

A man will seek his brother. As a man will seek his brother in his father's house, saying, "She is rich in the law, and she is as white that as a thorn in your hand," it will be a curse
to him. And he will teach him and this will
be a stumbling block. Whether we fail in prohibition or in permission, in impurity or in purity, it is under your hands, that you may know how to teach us. Another thing: You are commanded to clothe the naked.
And he failed. (Peilenza Belaz) I am lacking in bread, under your hand to satisfy me, and you? There will be famine for us. And he replies: In my house there is no bread and no filling, and what good is there for famine?

Verse 7

–He will bear on the day of judgment. There is no “he will bear” except for the tongue of an oath: He will bear them, I will not be bound There is nothing in my hands, no taste of sleep, and I will not be one of the wearers of the house of the midrash, and in my house there is no bread, and I will not be a judge, who wears the –A legend. Another thing in its simplicity: I will not be a prisoner: the condemned in the prison house

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Verse 8

For Jerusalem is laid waste. All are ruined and ruined, and none helps another. And why? For who is there to hear, and now all are angry?

:For their hatred and their abominations are against the Lord. To oppose him, to provoke him to anger.
:To please His Majesty's eyes. To wink before His Majesty. Another thing: His Majesty's affairs

Verse 9

The shame of their faces. The sin of their acquaintances, she answered them to my face. To put it another way: They shame strangers with the boldness of their faces – their faces: they told their
secret. They did not do it together, in secret.

Verse 10

:Say to me, "He is righteous because he has done good."

Verse 11

Woe to the wicked. He is evil to himself and evil to others; he causes evil to himself and to others. In Tanhuma: (Consolation, say the Lord). And the call is changed to Imro, saying, "He is righteous, because he is good," and woe to the wicked.

Verse 12

:His words are offensive. They are clowns and
women are like him. Married women are a proverb, as it was said to Matthew, "For the daughters of Zion are proud" (Isaiah 3:16), and their hearts are inclined to evil. (By you, all three are a proverb). And Jonathan translates it into the language: (those who are) your companions. Your instructors,
who are your companions in the good way, they lead them astray.
:Swallow it. Spoil it.

Verse 13

:He stood up to fight. Israel stood up, not to be careful in their law
:And you will stand in judgment for the peoples. And you will stand and be a light in judging the nations. Standing is the language of the Aqaba

Verse 14

The Lord will come in judgment with the elders of His people. He will be theirs for a memorial (Shabbat 5:1), and to the workers of the stars and fortune-tellers He says: You have burned up My vineyard, I have reaped a little, and you have helped to do evil (Zechariah 1:6).

The plunder of the poor. A generation that was poor in good deeds. All this is in the Midrash Haggadah (Shabbat 552; 55:1), and according to the simple understanding, the whole matter concerns Israel, and the tribes stand in judgment of the people.
:And you have burned the vineyard. The elders and the elders have eaten the flesh of the people.

Verse 15

:Yours. How much is what you have?
:You will crush him. You will crush him and make him small, to despise their judgment.

Verse 16

And the Lord said, Concerning the men who have spoken against my people, saying, "A foreigner's hair is a hair of hair, because he is tall: and a body
And their eyes are closed. To the tongue of the beholder. Another thing: Their eyes are colored with blood and blue.
Go and get ready. To speak of a man floating on the backs of his companions, as it is said (Deuteronomy 11:4) "when he floated", and is translated "to float". Thus it was a long one, running between two short ones, so that a woman could be seen floating above them (Shabbat 22:1). And Jonathan translates it: "and with her hair tied up", they were tied with hairpins: braids, braiding of hair They will tear off the thorns with their thorns, they will look rough and dirty.

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And their feet are like a thorn. When they walk in the wilderness of Israel, they trample it with their feet and trample it with their feet, like the thorn of a woman, so that the wicked will burn in it like a thorn, like a thorn in a copper shell. "A thorn" (Proverbs 7:22): It is a thorn in a copper shell

Verse 17

And it was beautiful. In the language of Tzaratha, as it is written (Leviticus 13:13), "the tribe of the (P.). There were sayings (Isaiah 5:9) "He will hasten to do his work," and they will be taken away by the king, who will see my hand and take my hand. When the Pharaoh returned, the king of Nebuchadnezzar was among the people of the land of Japhia, and the Holy One said, "Blessed is he," and they were like a man who is in a cave, from one end to the other, and as soon as he was punished with blood And they shall be cast down upon them, and shall cast them down to the ground from the top of their chariots. And Jonathan shall translate: "They shall hate me.": Open. For a broad tongue, for a large tongue

Verse 18

In the day of judgment. For the time to come, when the Holy One, blessed be He, shall come to bring Israel back to Himself, the Lord will remove from among them the beauty of the brides, that they may not be adorned with the ornaments of women and the things of the dead. :The gnats. The shoes that are on their feet, that are gnawed at and broken.
From a net for a headdress, and the tongue of a man who sleeps (Negaim 11:1) Shabis :Shel Shebkha :And the gnats. Jonathan translates
"and entangled"

Verse 19

Drops. "Oncaya", for the tongue "and giants for your throat" (Proverbs 1:9). And the tongue drops upon the head, hanging upon the breast, and dripping upon the breast, and they are like pearls pierced and strung with a thread, :and Belaz Mushtintsa"sh :and songs. The bracelets of the seed, translated "and songs"

And the poisons. A turban that covers all their faces outside the eye socket, so that a person may desire to eat from beautiful there, and overalls that are not to be missed. –In the sight of the veils. (Sa"a) In another language: And the veils are in the language of the Mishnah, "the veils of the Medes" in the Shabbat mask (Sa"a)

Verse 20

:The Firemen. Translated as "Kalilyah", as in (Exodus 33:28) "The Firemen of the Hills" :And the
marches. A march of the markets
And the ties. As they heard, short ties that were tied with a hairpin, and six that were made of gold, :Parshainash Belaz

And the houses of the soul. As against the heart, they kiss and
whisper. The ears of the ear, from a place where they whisper,

Verse 21

Verse 22

The scythes. "Kitunaia", as in (2 Samuel 2:1) "And he took the scythe", which the body was clothed in, and when they were stripped of them, they were stripped of the body with cloths: -
and the scythes. The scythes of the bed, as translated: "Shusphia". And the scythes and the scythes.
They translated "Machachia", the scythe of the house of the womb, As translated "and kumaz" (Exodus 33:22) "smiling"

Verse 23

And the scrolls. There are the mirrors, as translated: "she saw" (Speak and Belaz), because they are called scrolls: the shapes of the faces are called scrolls, or what are the mirrors that have scrolls?

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:And the sheets. They are the shel of the pishtan, which is wrapped
in them :And the turbans. Mulkinesh in Belaz
and the hardids. "Kebintha" (Permaltz in Belaz), and they are the shel of gold that is woven into the sarbel that the woman wraps
herself in :

Verse 24

:And there was a place for perfume. A place where perfumes were used, there would be a place for perfume.
And the belt is torn. From the place where the belt is there, there will be a wound, cut with bands and marks of blows, as it is: "And after my skin
is torn" (Job 19:22), "And the thickets of the forest are torn" (Isaiah 10:33)
And under the tree is a tree. The place where the work was done is the place where the work was said to be done, "Go and cover your head
with a blanket" (Isaiah 3:16), and it is on the top of the head, where there will be a bald patch, the bald spot will strike the head. A patch
means "a piece of cloth is torn" (Daniel 5:6). And I would interpret it: The bottom of the work is a patch, a place where there will be belts
there. The golden flight data is difficult to obtain from Teditz in Belaz, but it is
Yo, An open point, and it is in the ten-point open point, and not one of them is glued to the box of another.
And every deed is like a box, behind which there is a little dot.
And the bottom of the valley. And the Lord (other books: Hari) is like a basket: the valley of the valley, all that is in it is a house of the womb,
which is called the "valley" (Isaiah 3:17). The sign of the valley is: There will be a girdle of sackcloth on all her loins, beauty that will be in her.

:Because my beauty is beautiful. Because this is the one who deserves to be their beauty.

Verse 25

:From you. Your heroes, from the days of your warriors who go out in the army in numbers

Verse 26

:And I. To change the language, we moan.
:The gates of the cities and houses, in all its gates there will be mourning and desolation.
And you will be emptied of everything, as it is said, "And I will give you a clean mouth" (Amos 4:6). And in the language of the Mishnah: "Let one of
you go forth clean from his possessions" (Bava Kama 1:1): "You will return to the
earth." From high to low, "They will return to the earth like blood" (Lamentations 2:10) in the seventh chapter of the book of the Bible.

Chapter 4

Verse 1

:And they shall strengthen
him. And they shall hold: Seven wives in one man. Many widows, many in one man, ask of him that he may bear them together. The
burying of the slain, as it is said, "And thou shalt gather him into the midst of thine house" (Deuteronomy 21:12), that a woman when she
is married, should not be treated in a way that is not honorable. And the Haggadah teaches (Lamentations 5:11): Nebuchadnezzar decreed:
"They shall not take another man's wife without being punished," therefore they were asking that there be a wife's name upon them.

Verse 2

On the day of the feast. After they have eaten the ornaments of the harlots and the dead, you shall not eat (other books: :you shall not be
cut off) even the lions of the harlot, as they were in these: The
Lord will be the glory. For you, the harlot
For My glory and honor. They are the righteous who remain in them and the wise who are taught the Torah, in them will they hang My glory: their
glory and
the fruit of the earth. They are the sons of the righteous, the fruit of the tree of life, they will be for pride and for glory, for in them is the word of
the Lord, the word of the Lord, in whom is the desire of the Lord.-The survivors of Israel will be glad and rejoice. My

Verse 3

And the remnant of them shall dwell in Zion:
.And they shall be left. In every place, they shall dwell in Jerusalem.

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Holy One will say, "All will be righteous." And if you say: The righteous who die before Him on that day will lose their dignity? The Talmud says that all the writings for the life of the world to come will be in Jerusalem (Leviticus 11:6). According to the translation of Jonathan

Verse 4

If you wash. As in 'because he washed', 'if' is used as a noun in the sense of 'because', and (Job 8:18) "if because they will swallow him up, "until they have drunk" (Genesis 24:19) : -they will swallow him up from his place" :exit. "Redemption" as its translation, as if to say: their sin will be transferred to the hands of those who are tormented and will be cut off from the world :expelled. Tongue washing in the sense of The Mishnah and the Book of Ezekiel read: "And there they shall cast away the burnt offering" (Ezekiel 1:3): "The Spirit of judgment. Upon the hands of those who are afflicted, the Lord will raise up His Spirit to judge them." And from the Hebrew word "ÿÿÿÿ" (to burn), to speak as if "to burn", to burn –And the spirit of Ba'er. To Ba'er from the world. Ba'er: Paul, go.

Verse 5

:And he called. Those who were called in the midst thereof: A cloud and smoke. To protect them from the nations, for over all the glory of the one who said to them, "The veil will come, that my tabernacle may cover them." And the seven veils of Yeshua are here: :A cloud, and smoke, a pillar, fire, flame, veil, tabernacle

Verse 6

And there will be a shelter for shade and protection from the sun. To guard against the fire of the coming day, as it is said of the wicked, "And the day that is coming shall burn them up" (Malachi 3:19), for the Holy One, blessed be He, will send forth a fiery furnace, and will make them burn with fire It is said, "He will come down upon the head of the wicked" (Jeremiah 23:19) in the tabernacle of a festival (Haggai 13:2).

And from rain. The rain that descends upon the wicked, as it is said, "It will rain upon the wicked who are in the wilderness" (Psalms 11:6).

Chapter 5

Verse 1

Let me sing to my friend. The prophet says: "Let me sing to my friend," the name of my friend and his place: and his sending, as in "The Lord will fight for you" (Exodus 14:14). Let me sing to you the song of my friend, as he sang in the way of his vineyard, about the affairs of his vineyard, as in "And the men of the place asked him: for his wife" (Genesis 22:7).

In the corner of the field are fruits of oil, like good oil. : –Kerem and Gov. Ben Shemen Ben Shemen. Zvith Raoi for oil, for olives to make oil, as "Ben Mowet" (1 Samuel 2:1) : Raoi for death. And this is a model, and at the end of the matter it will be explained.

Verse 2

:And he strengthened it. He fortified it and fenced it around, surrounded it like a fence, which is translated "strengthened" :And he will stone it. He will take stones from among the wicked for vines, as it is said, "He will stone them with stones" (Isaiah 62:10). :And he will plant them with a broom. They are the beautiful bushes for planting, the remnant of the bushes.
:And a young man grew up in it. A place to gather grapes.
And he will also build a wine cellar in it. The well that the winepresses are for the winepress, and therefore every "well" that is called a well is a well, and therefore "until the king's wells" (Zechariah 14:10) Jonathan's translation is "until the king's life", that is: the depth of the ocean, and therefore it falls into it as here to speak of a hewn stone, as it is "hewn stones" (Deuteronomy 6:11) My friend, to do this vineyard Grapes :And they hoped to make grapes. And they hoped: And they made men. Like grapes, and they called them Nebravesht in the Hebrew.

Verse 3

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Verse 4

Verse 5

Remove its hedge. To remove the hedge that protects and protects it, 'fence' is a hedge of thorns, 'fence' is: a stone fence: and there it was. The vineyard

:To a man. Let him graze with beasts and animals.

Verse 6

And I will make it a wasteland. It is a desolation and a desolation, and therefore (Isaiah 7:19) "among the sick of the wastelands."
:And it will not be lacking. For the tongue has dug a
vineyard, and it has gone up and watered. Menachem ben Saruk (compiled by Menachem: Shemer) among the thorns, and I say: Shamir, to the tongue of Tola'ath Hazak, is the one who cast stones, with whom Solomon built the Temple, as it is said (Ezekiel 3:9), "As Hazak, a strong man, is a strong man." To the tongue, "to break and to break" (Lamentations
3:22), to the tongue, "to bear desolation" (Isaiah 6:11), his side: "Who does not require a meeting in it, and from within it, so shall a flame rise in it."

Verse 7

For the vineyard of the Lord of hosts is the house of Israel. For this vineyard are ye like unto it, O house of Israel: for all that she hath done unto this vineyard, she hath done unto Israel. And the vineyard is the first man, because it is mentioned in the Haggadah in the places of the multitude, in the Tanhuma and in the beginning of the multitude (Genesis Rabbah 19:2), whose names are called upon. The first man was not troubled to the point of being reviled and cursed, as it is said, “And they were gathered to make grapes” (Isaiah 5:2). “And in the thickets and in another place Note: He sat over him to keep him from eating from the tree of life, for He said, "I command you" (Isaiah 5:6). And so we commanded him.

:Vine. This is the first man.
:My friend. This is the Holy One, blessed be He.
:Ben Shemen in the Garden of Eden
:And he strengthened him. In the Ten Commandments (Ezekiel 28) in the interpretation of Hiram king of Tyre: And he
stoned him. The fruit of evil, until he eats from the tree and the fruit of evil is gathered in him.
:And he shall plant it with a horn. The beginning of his creation shall be from the
place of the altar: And he shall make a great tree within him. "And he shall breathe into his nostrils the breath of life" (Genesis 2:7) from on high: And he shall also make a well in him. A spring of water, a fountain of wisdom: And he
shall make it a place for the making of grapes. He shall confess and praise before him.
:And he spake in vain. Terrible things, blasphemy and blasphemy:
Judge now. According to the end of the judgment, he said, They sought to do as he did, The judge asked them: I will tell you. What
did his deeds seem to me, and I did: Remove his scepter. His troubles are from within his
veils: And it became a fire. They will end up dying and being
ruled by evil animals.
:His wall is broken. His troubles are like the Garden of Eden.
:And I will make him a daughter. His side shall be his seat, that I will not give him Torah in
his days: He shall not sing nor be absent. He shall not learn from him, neither shall he remember nor do good:
And the high place shall be a place of rest and rest. The evil one shall rule in him, and in his generations after him, to do corrupt deeds.
:And I will set watchmen over him to keep the way of the tree of life.
For the vineyard of the Lord of hosts is the house of Israel. For as the vineyard of the Lord of hosts is the house of Israel unto me, so shall the ten tribes be unto me, as a vineyard of wine, as a vineyard of oil, as a horn of oil in a fat land: oil for the priest, oil for the queen, oil
for the light, oil for the anointing oil. The beginning of the I planted a tree, six hundred and six commandments as a tree, and I
added to them the seven commandments that the sons of Noah observed. I built a large house within it, and a sanctuary, and also set up
Jerusalem and the altar: and the six: and it was made with stones. They have corrupted their works, and now the inhabitants of the men of
Judah who have not yet been exiled, let them
judge between me and them concerning the evil that I have brought upon them: who has hated me? What good could I have done to my vineyard that I have not done?

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I will tell you. Even you who hate me, what is right in my eyes to do for my vineyard, as I did for the first man.

Remove its curtain. I will remove my tabernacle from their heights, the curtain that is over them, as it is said (Isaiah 22:8): "And I will uncover the curtain of Judah":
Its walls are broken. I will break down its walls
And I will be silent. "And they will be silent" (Targum Jonathan)
:He will not sing or be absent. "They will not be comforted or comforted" (Targum Jonathan)
And Shamir and Sheith went up. "And they shall shake and shake," for example, "and shall sit" in a vineyard, and the word "the vineyard" is translated: "I will bring it up and I will pour it out" and to the clouds I will send. "And to the
prophet Apked, they shall not prophesy against him" (Targum Jonathan). Prophecy is like rain, from which the clouds receive a sign.
The heavens, so the prophets receive the prophecy from my mouth: the Holy One

He planted his own amusements. As in "planted" (Job 14:9), but for me it is a point of contact (open), as in "the ox: the sacrifice of peace offerings" (Numbers 7:11), as in
"the heap of sin upon the heap of sin," as in "the heap of heaps" (1 Samuel 1:1-2). Let him judge, and behold, there is a tribe (29:19), "Let my tribe be" (1 Samuel 2:3). Another thing: the tongue is touched, and as for the tongue, it falls upon the tongue in its reading, like 'judgement' for 'tribe', and so 'cry' for 'righteousness', the Holy Spirit fell upon it by the mouth of the prophet.

Verse 8

Woe to those who bring forth fruit from house to house. Ten and twenty "blessed" are said in the Book of Psalms about those who keep the Torah, and ten and twenty "woe" are said by Isaiah about the wicked. Woe to the tongue of the cry of sighing over the Pharaohs: the coming of the
They come from house to house. They sacrifice their daughters, this one by that one, and from among them they pluck the necks of the poor: the weak between the two houses, and
so: they will sacrifice one by one until there is no place left. There is no place for the poor to rest.
And you shall dwell alone in the midst of the land. For you think that the Holy One, blessed be He, has no portion, and that the poor in the land do not inherit it: divide the tithes among yourselves, and give the poor their land, that you may dwell alone: in

Verse 9

In the ears of the Lord of hosts. The prophet said: My two ears heard when I decreed against them a decree from the Lord and an oath, if it were not for this word, there would be many houses for the Lord, and great and good houses would be: where would he dwell?

Verse 10

For the tenth of the vineyard. And because of the famine the inhabitants of the villages shall be desolate, and there shall be no inhabitant. And this also shall be: You shall have measure by measure, according to the border of the field, which you have robbed, a portion for a place in the tithe of the land.
Ten bracelets of wine. Arpin't Belaz, and I say: For the labor of one day in a bracelet of a cow called: "bracelet": they shall make a sister's
hand. A measure of one shekel of wine, a three-sain hand
:And he sowed a seed. A house of flour, which is thirty measures of flour, shall make an ephah of three measures.

Verse 11

:After the breath. To drink wine at night :Wine will
light them. A fire in them

Verse 12

The harp and the lyre. The lyre is called the lyre from the lyre, and why is it called the lyre? The lyre is all kinds of instruments of music (Midrash Tehillim 5:3) : Toph. The skin is

:And a flute. A flute made of reeds, (Zelmayel Belaz)
"And they will not see the work of the Lord." (Yonathan Translation)
And the work of His hands they have not seen. They have done their own will as if they had not seen His mighty acts. Another thing: He has not been slandered: Shahrit 'He creates light', and not Arabit 'He who makes Arabs Arabs'

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Verse 13

: without knowledge. Because the heart was without knowledge:
and his honor was the death of hunger. His captives will die of hunger
:Thirst thirst. Thirst as opposed to most of them:Thirst.
Translation of Shel thirst

Verse 14

Therefore it is wide. Measure by measure: They have widened their mouths to swallow food and drink in abundance, and they have opened their
mouths: to swallow, even though Saul has widened his mouth to
swallow: and opened it. And it has opened
My heart is without law. There is no end, and why is my heart without law? According to me, there was no law or measure in
their hand: to
pamper them: and there came down a cry to Jerusalem.
:And Alez Ba. The Alizim Sheba

Verse 15

And he said, "And the strength of men shall be weakened." And according to the Midrash (Sotah 44:1), this is the Holy One, blessed be He,
whom they have caused to be seen as a man of wonder (Jeremiah 14:9), and therefore He says, "You shall make your son strong"
(Deuteronomy 23:18), and He says, "In their midst shall the waters of the flood be." (Ecclesiastes 10:18)

Verse 16

ÿÿ And the Lord of hosts shall be exalted in judgment. When he shall execute judgments upon them, he shall exalt their name for ever. In judgment.
Joshua:
And the Holy God. The righteous that remain among you shall be sanctified in the midst of you.

Verse 17

:And the wicked are like sheep in the wilderness. The righteous, who are led as a flock of sheep, are like
a wilderness. In their conduct, in righteousness and in measure, they make their words in judgment like rams that have been slain. And the multitude of his
flocks is like the word spoken to them, the comforts spoken to them Speak as the Lord
says: And the ruins of the living. The houses of the wicked, who
are fat, will eat strangers. The righteous, who are like strangers, will
eat: of the living. Fat, as it is said: “The wicked are better than the living” (Psalm 60:15)

Verse 18

Woe to those who are oppressed by evil. The wicked will draw them little by little, beginning with the ropes of the yoke, like a thread
of a weaver's net, and when it is drawn into them, it will go on and on until it becomes like the calves of a heifer tied to a yoke: to
the shepherd (Sukkah 55:1)
:The question is: A thing that is not true.
:Sin. Sin

Verse 19

:He will hasten his work. The trouble he is in is that he says to the one who brought it:
For we will see. A word from me will come to pass.

Verse 20

Those who say evil is good. They turn evil into a foreign service, and evil in their eyes into the service of the Holy One. Blessed is He who is
like:
good: darkness into light. A word that is ready to bring darkness upon them, saying: it will illuminate them: bitter into sweet.
Sin, which is about to bring upon them bitter punishments, they say, that it will sweeten them: and sweet will become bitter. The service of
the Holy One, blessed be He, is sweet, they say: It is bitter.

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Verse 21

Verse 22

:To make a drunken mask. To mix drunkenness, the repair of the mask is called a mask

Verse 23

And the righteousness of the righteous. When they see a man's right in the house of judgment, they take away his portion, and charge him with judgment: and they take away his substance.

Verse 24

:Therefore. And this thing was unto them, and they
:Like eating a tree to extinguish a fire. Like eating the tree to extinguish a fire
And it shall be quenched. Jonathan translates: "Amira", the scepter of Shiblin; and as the scepter that the flame shall quench and make it :ashes :as a smoke.

According to the word of the reason:
and they shall flourish. Their greatness, as the dust of the burnt offering before the wind and shall be consumed, so shall it be consumed

Verse 25

:Yes, indeed. Praise their deeds.
:And the mountains were angry. The kings of Judah and their princes
Like a slurp. Like vomit and vomit that flows from the inside of a person's body, he is a scoundrel. And in the language of the wise it is called: scoundrel, and thus "scoundrel and scoundrel"
(Lamentations 3:1): near the gates. Thus will they be scoundrels among the Babylonians
: In all this. The coming upon them : He
did not turn his nose. They did not correct their deeds to turn their noses from them :
We are inclined. To harm them

Verse 26

And he was married. The Holy One, blessed be He, is a sign to the nations, He will give them signs to gather and come upon them. The marriage of a sign is like a long robe, and they put a garment on his head, and they raise it to the top of a high mountain and see it from afar, and it is a sign to the gathering of the sons of men. And so "to the nations of the Aryans I will show you a sign" (Isaiah 12:22), and so "and I will set them on a sign" (Numbers 21:8). As the name of the one who is called Ness, and on the name of the
one who is called Shem, it is also a sign for gathering: from the ends of
the earth. They will bring them from afar to the city of Israel.
:It is easy to come. The enemy is upon them, as he who interprets and leads

Verse 27

There is no one who is tired or discouraged. He will not falter or stumble in his course, for He will make haste and haste to fulfill His promise: "He will make haste" (Isaiah 5:19). They say before Him: "We will open." The tongue will be loosed, as it is said: "And the camels will open their mouths" (Genesis 24:30): "And they will not be afraid. And they will not see the name of Simeon, or the name of the Philistines, to fear Me from before the Lord."

Verse 28

:Katzar. Jonathan translates: "Kattinra", as is Zur: and his chariot
wheels. The wheels of his chariots

Verse 29

:Soga. This fear will be upon you as it is with the lion.
Ishmael the painter of Bela – and Japhlet. They will rescue him from the hand of all who come to rescue him. Japhlet

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Verse 30

:And they shall roar. That is the enemy of the people of the Lord, who is
remembered for his glory: as the roaring of the sea. When its waves roar, so shall he
bring in the slain, and shall be cast down to the earth. The tongue of the blind: Israel will look and expect that the kings of the
earth will come against them, as it is said, "They will go down from Egypt to help them" (Isaiah 33:1),
but behold, there will be darkness. There will be no helper for them. And the tongue will look and act, as it is said, "It will not be
opened" and "It will not be shut" (Isaiah 5:27), and the Lord will cause it to be destroyed. To bring the conversation to a close, Airt Isgardi Belaz
A thorn and a light are darkness. As it is written, "And the helper shall fail, and the helper shall fall" (Isaiah 33:3), for when a thorn is cast upon him, a brick
that is broken is thrown down, and both of them are dark. And they are divided: A thorn is the –Creation, and this is what the light of the world is like.
And the light is the heat in
its darkness. When darkness comes, it is said, "It will pass away like rain" (Deuteronomy 23:2), and so the way is like the way in the darkness of rain: the
light becomes darkness.

Chapter 6

Verse 1

:In the year of death. When we mourn (Tanhuma 13) and his
descendants. As "the descendants of the high priest" (Exodus 28:33), you will understand. You saw him sitting on a throne in heaven, :and
his feet in the temple, like his feet in the holy house, to judge Uzziah who returned to take the crown of priesthood

Verse 2

Seraphim stand from above. In heaven.
:Lo. For Shamshu, as Jonathan translates: "Shamshu, sanctified in Rome, my forefather." :On two days
he will cover his face. That he will not look toward the tabernacle, and
on two days he will cover his feet. For fear, that his whole body will not fear before his Creator. And in the consolation
(Tanhuma, Amor H) I saw: the feet were covered by them "like the calf's foot" (Ezekiel 1:7), so that Israel would not remember the sin
of the calf: and in their days it would be covered.
And in the morning it would be covered.

Verse 3

And he read this to that. They take away the authority of this from this, that no one should be diligent and begin and be obliged to burn,
unless then they all open as one; and this is what is established by the Creator of Light: 'All are holy as one, and there are no sins.' And
the Midrash: Aggadah makes a chariot; and thus Jonathan interprets it.
Holy, holy, holy. Three times, as they translate it.

Verse 4

And the thresholds of the doors were moved. "The thresholds of the doors" (Targum Jonathan), they are the thresholds of the opening, which are
measured: by the height and width of the thresholds, and they are the thresholds of the temple.
From the voice of the reader. From the voice of the angels calling, and it was the day of the storm of which it was said, "And you fled as
you fled from the storm in the days of Uzziah" (Zechariah 14:5). On the day Uzziah stood to burn incense in the temple, the heavens
shook to burn him, saying: Judge him by burning, as it is said, "And you shall eat the five and their meat." "A man" (Numbers 16:33), and
this is what the Seraphim called him who came to burn him. The earth shook to swallow him, as it was said: "He is the judge of Israel and
the whole world" to swallow him like a cold stone that has appealed to the priest. A voice was heard and said: "Remember the heart
(Numbers 17:5), and there shall be no more a man that provoketh the priest to anger, as the ice in the mouth, and as his company in the fire, but as the
word of the Lord by the hand of Moses in the mouth, saying, "Bring now thy hand into thy bosom" (Exodus 4:6), and there shall come forth a plague: as hail;
even as a plague of hail shall break forth in his house: and
the house shall be filled with smoke. It shall be filled with smoke.

Verse 5

For I was afraid. I thought I was dead, that I should not have seen the face of the tabernacle. And his example is expressed in the phrase:
"Death is a curse, because God has seen him" (Judges 13:22).

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:I am ashamed. As in "for all the people of Canaan are ashamed" (Zephaniah 1:11) :Their lips are unclean. "They have become like the guilty" (Targum Jonathan)

Verse 6

Floor. Geheleth, and that "cake of the slain" (1 Kings 19:6) as "cake of the slain." And it was said by Isaiah and Elijah, "cake of the slain," because they said a slander against Israel: This is called "a people of unclean lips," and this is what he said, "because they have forsaken your covenant" (1 Kings 19:10). The Holy One said, "Blessed are you, for your sake: :He who says, "Dilatory to my children" (Song of Songs Rabbah 1:9) :In their hearts. In their hearts: To take from the altar. In their abomination.

Verse 7

This is for your punishment, to atone for your sin, which you have brought upon Israel. And great – and it shall touch my mouth and my body. And your sin is so great that your servant fears to take it, because they are in the midst of the people, and it has reached the courts of the prophet and has not been harmed, to him – in Tanhuma (comfort, and send in). And this is what is meant by the saying, “For his camp is very great” (Joel 2:11). His hand is the prophets. And Jonathan will smite them in the –Angels, and the mighty ones among them “doers of his word” (ibid.) received –mouth and tongue. From the well of the water

To speak "on the floor" is the word of the one who is on the floor: The word is from the mouth of the Holy One, blessed be He, from his throne in heaven, which was directed toward the altar in the temple.

Verse 8

Whom shall I send to conquer Israel? I sent Amos, and they read from him a book of Proverbs, according to which there was a burden on the tongue, and he prophesied, "We have become deaf before the noise" (Amos 1:1), and Israel would say: The Holy One, blessed be He, has made the world, and the law that He prepared for judgment is broken to pieces: and so on, as it is written in the Pesikta (Pesikta Darab Kahana 16:4)

Verse 9

Hearing is hearing. I tell you that hearing is hearing, and you do not give heart to understand, and see: miracles that I have done for you, and you do not give heart to know me.

Verse 10

The fat is the heart of this people. As "he made his heart heavy" (Exodus 8:11), for the tongue of God, for the tongue of action: their heart: the tongue of God is heavy and fat (English: Balaam), and his ears are heavy and heavy from hearing and his eyes are sharp. They are sharp, as it is said (Isaiah 44:18) "for they are sharp from the sight of their eyes", the sharp one: Leviticus 14:33) is translated "sharp" For they shall see with their eyes, and shall not hear the words of the prophets, lest they see what is good for them: but their eyes shall see his words, and they shall understand them with their heart, and shall return unto me, and it shall be their rest.

Verse 11

How long will they harden their hearts and not listen and say?
I know that they will not return until the calamity comes upon them, and they go into exile, and their cities will be scattered. Where there is no inhabitant. Where...
You will bring a tongue of Galmud from where there is no inhabitant

Verse 12

And the desertion will be great. "The land will be deserted from them" (Leviticus 27:33), and so the saying goes: "There will be many places forsaken near the land."

Verse 13

And yet there is a tenth. And I will also set my hand upon the remnant, and it shall be a burning for ever: and there shall be none left but the perfect, who turn unto me with all their heart.
R Caleb and Caleb. When the time comes for their sackcloth to be thrown, they throw their sackcloth upon them in the days of their mourning, like a fire. Send them away, until there is no more of my humble position left. Even they, the holy seed that is found in it, stand firm.

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Planting it, therefore I do not condemn them, but it is a place to plant. Another thing: Planting it in its sanctuary, they will be planting a holy seed. And there are six solutions: The Gate of Shelekhet was in Jerusalem, as it is said in Ezra (the words of the Lord and the oaks planted in the days of the Lord 1:16), and it was there to God.

Chapter 7

Verse 1

And it came to pass in the days of Ahaz. What did the inscription say to spare it? Except for the end of the inscription, which says, "And he shall not be able to fight against it," and to teach you that the memory of the fathers stood firm. The angels of the ministry said before the Holy One, "Blessed is the son of Jotham, the son of He said: "Woe, who is this wicked king?" He said to them: " Uzziah, his fathers were righteous, because of you I could not stretch out my hand against him." He is indeed, and he will not be able to fight against them: on account of the righteousness of his fathers (Genesis Rabbah 33:1)

Verse 2

:And it was said to the house of David. According to Sheresha, it was not remembered that his name was Naha Aram to Ephraim. The king of Aram will join forces with the king of Israel to come against you. 'Naha' is a feminine word, :on the kingdoms of Naha. Pusher Belaez, to say, "And he shall dwell in all the borders of Egypt" (Exodus 14:14) and his heart shall be moved. According to Shekhar, every one of them shall fight against him in his own strength, and he shall be consumed, as it is said, "And the Lord shall deliver him into the hand of the king of Syria, and he shall be consumed" (2 Chronicles 28:5), saying, "And Pekah the son of Remaliah shall kill an hundred and ten thousand men." Both of them are in the words of the days (2 Chronicles 28:6) Like the trees of a forest. The voice of the oaks of Sarek is heard above all the oaks of the forest, as it is written in the beginning of Rabbah: (Genesis Rabbah 16:)

Verse 3

And the remnant of your sons shall return. You shall leave a few who shall return to you, and they shall be your sons. Pusher Belaz – To the end of the ravine. There you will find it. Ravine: A pool. Like a fountain of water that is filled with fish: The upper one. At the foot of the mountain, and there is another pool to the right of it at its base. A washerwoman's field. A field where washerwomen lie down, with their clothes on their backs, thus Jonathan would interpret it. And his leaders preached (Sanhedrin 141): He bowed down before Isaiah, and there on his head was a short cloak, a cloak: on it is all mine, a cloak of all mine pierced, like the cloak of washerwomen who pour water on their clothes.

Verse 4

On his :Keep it. Return in peace, as it is. shoulders – the smoke of the wicks. They will be in your eyes like the smoke of the wicks, whose flame you have extinguished. wicks: Titzunash Belaz

Verse 5

Verse 6

And we will be destroyed. We will be stirred up in battle and we will be destroyed against him. We will be destroyed like a brook, so that it is destroyed; and so Jonathan will interpret: "And we will be destroyed of Amana", that it will be destroyed with the ten tribes in one king, the son of Tabal. The son of the best against him, so Jonathan will interpret. And it is possible to interpret "good to God" which is not good in the eyes of the place, and in the gematria, the letters of the alphabet are: Tabal is Ramla, T.R. B.M. El, Ben: Tabal is Ramla.

Verse 7

:It will not stand. This is their counsel, that Judah should be ashamed under them.

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Verse 8

"For the head of Aram is Damascus, and Jerusalem shall not be at peace with them, and
the head of Damascus shall be at peace in Damascus, and not in Jerusalem, and also Pekah and the ten tribes in Od Israel shall be exiled
from their land" (Amos sixty-five years from the day of the decree in the days of Amos "and
:7:11)
Ephraim is a people. Ephraim will flee from his people, whom Sennacherib will destroy with his king Hoshea the son of Elah. Go and calculate
from the prophecy of Amos until the exile of the ten tribes, and you will find them sixty-five years: the prophecy of Amos was two years before
Uzziah was overthrown, as it is said (Amos 1:1) "Two years before the plague," and Uzziah lived for twenty-five years, Hari for twenty-
seven, and Jotham for sixteen, and Ahaz for sixteen, (11) "And they took it in the sixth year to strengthen
of his -R) 2 Kings 18:10 And in the sixth year of Hezekiah, which is the year
HaiShelit "He will save and deliver Israel from Assyria," sixty-five years. And how many days did Uzziah's reign last? (2 Kings 15:1) "In the twenty-
seventh year of Jeroboam the son of Joash reigned twenty-five years?" It is said (2 Kings 2
Israel, Uzziah the son of Amaziah, king of Judah. Is it possible to say? And did not Uzziah and Jeroboam reign as kings, according to the account
found in the book of Kings? But the kingdom of kings was touched in twenty-seven years, and his kingdom was touched, and he reigned fifty-
six years. And I can count sixty-five years from the day of his death to the sixth year of Hezekiah. Isaiah prophesied this, saying, "The
mountains in the days of Ahaz spoke a word, and they were like this: Interpreted in the Seder Olam (Seder Olam Rabba 28), the
eighth is written for his prophecy, Shel Amos

Verse 9

:If you do not believe him. I will take you and his people as my prophet, because I know that you are wicked.
:You will not believe it. I will not believe you.

Verse 10

And Joseph added: "And Joseph added this prophet" (Targum Jonathan)

Verse 11

You know that there is no one who believes in the words of the Holy One, blessed :Ask me a sign for this matter, because
be He. The depth and the asking of the grave, as is "hearing forgiveness" (Daniel 9:19). Asking for a sign in the depths of the abyss: to live
for you in death, or the heights for the ascent to ask for a sign in heaven

Verse 12

:I will not try. I do not wish for his name to be sanctified by my hand (Buber's consolation, and his hand came out)

Verse 13

:Hail to the people. The prophets of God
:For he is full of himself. For he knows that you do not believe in him, and that you have offended him in your transgressions.

Verse 14

The Lord will give you a sign. He will give you a sign from Him, according to your distance
from me. To speak of the future, He will, as He did to Manoah's wife, to whom the angel said, "You shall conceive and bear a son" (Judges
13:3), and it is written, "And he said to her, 'You shall conceive and bear a son'" (Judges 13:5).
:The Virgin. My wife was pregnant this year, and she was four years pregnant.
:And she called his name. The Holy Spirit shall rest upon
her, from the name of God. And he said, "Let her be called by the name of God, and this shall be the sign! She is a virgin, and she has not
prophesied from her days, and the Holy Spirit shall rest upon her;" And this is what is said to Matthew, "And he drew near to the prophetess
and to the woman" (Isaiah 8:3), and it is not said that a prophet's wife is called a prophetess unless she prophesies. And Joshua, the son of
Hezekiah, said; and it is possible that when the time comes for the number of his years to be counted, Hezekiah will be born before the queens,
and she will see the son of his father. Nine years. And they will be solved, that this is the sign: Shealmah was and a

Verse 15

:He will eat honey and honey. The child, whose land will be filled with all goodness

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He knows how to hate evil and choose good. When he knows how to hate evil and choose good, and how he hates good? Is this it? Was not the land then destroyed by the armies of the kings of Aram and by Pekah the son of Remaliah?

Verse 16

For before the youth knows good and evil, he will be gone. The land will be destroyed from its inhabitants, a land of peace and a land of quiet,
and a land of peace and quiet, which has come to an end. And he will live from the presence of his two kings, peace and quiet. In the seventh year the king of Assyria came up against Damascus, because Ahaz was drunk, as it is said in the book (2 Kings 16:9): "And he went up against it, and took it, and slew Rezin." And in that year "and Hoshea the son of Elah made a covenant with Pekah the son of Remaliah, and smote him: and he died in the space of twenty years" (2 Kings 16:9). 15:30), She remained a year and a quarter for Ahaz

Verse 17

The Lord will bring you and your people. He will bring your son Hezekiah, who will lead you after you, but they will not call him righteous: his son, days
that have not come. From the day that the kingdom of the house of David was separated, and the head of Ephraim was separated from Judah. And what are those days? The days of the Assyrian king's army, and even in them he will do to Judah, and so it is written (2 Chronicles 28:20) that from the beginning it began with Ahaz, it is written: "And the glory of Pileser came upon him, and he strengthened him, but he could not be strengthened,": And in the days of his son Hezekiah the miracle was done

Verse 18

:And the Lord will whistle. He will signal to them to gather.
:To the locusts. Many soldiers, like locusts, from the land of Egypt will come with Sennacherib.
The lights of Egypt. According to the whole land of Egypt, there are lights, and no bodies of water descend there, except: the Nile rises and flows.
:And a bee. An army of heroes, stinging like bees

Verse 19

:In the fields of the fields. In the fields of the fields, in the fields of the fields.
The creature's beak cracks. The sandstone cracks and the cracks. The place of
the pots (which are read in the Hebrew as "Bala"), and therefore "the bottom of the cracks will rise: cypress" (Isaiah 55:13)

:The praisers. "Houses of the Blessed One" (Targum Jonathan)

Verse 20

The Lord will shave off the forest of its hire. The greatness, and therefore "even its hirelings are near" (Jeremiah 40:21), translates Jonathan: "Rabbar will shave off"
Beyond the River. Among the inhabitants beyond the River, and from whom among the inhabitants? By the king of Assyria. He shall shave the head. :And the gate of the feet; by the mouth of the scepter he shall pour out his
urine into the opening: :Tishpha. It is eaten, and the shaving is the killing, and the forest is the sword
:The head. He is Sennacherib :The
feet. "Mashriyatei" (Yonathan's translation) The beard.
"Shiltonaya" (Yonathan's translation), and his chiefs said: Shaved off, and the tip of the beard was scorched: In the fire, the beard is the beard of Sennacherib, as it is said in the Aggadah of Halek (Sanhedrin 13, 2)

Verse 21

Man shall live, etc. And by me their land shall be desolate, and the soldiers shall plunder the cattle, and with the few that remain: I will give a blessing.

Verse 22

And there was much. Milk that the sheep's milkers would make, they would despise the milk in their eyes and eat the fat, it is: the fat of the milk is all that
is left. The righteous who escape from the sword of Sennacherib, he announces great good news to them, that they will have a place: after all the desolation it is

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Verse 23

:And it shall be in the day of trouble. If the land be desolate, there shall be a place where there shall be a place before the coming of the armies.
A thousand grapes. Worth a thousand silver, it will be for a harvest and for a harvest, because they will be comforted in their robes and robes,
and they are: the robes of ants and scorpions and scorpions.

Verse 24

With bows and arrows, and with arrows, shall he come. Every one that will enter into the synagogue shall have a bow and arrows in his hand for a sign: his strength shall be from evil spirits, and from scorpions, and from scorpions.

Verse 25

And all the mountains, where there are fields of Laban for
harvest, are in the wilderness of Jeddheron. It is a kind of Marish Shekorin, a Peshwair of Belaz.
You will not be afraid of the sun and the moon. For they will be busy sowing crops for food, which I may not be able to harvest, but the vines will be for plunder, for that generation that Hezekiah will strengthen will return to me to deal with the Torah and to the well of Sheba and not to drink wine. And so it was, as it was said in the chapter (Sanhedrin Part 2): They examined the people and found no one who was not knowledgeable in the ways of the forbidden and the permissible, and of the unclean and the clean. And about that generation, the ancients, the men of Hezekiah, he says, "And there was every place and body," and it is said (Proverbs 25:1) "As the
"King of Judah"
:And it shall be for the messenger of an ox. There they shall feed in their death by a fat shepherd.

Chapter 8

Verse 1

:Gallion. A scroll
written with a human pen. In a writing that every human who reads it will run to, even though every human being is vain, :and even though he is not wise. And so Jonathan translates: "A letter of interpretation" to
hasten the spoils of Sennacherib's coming and to plunder all the wealth of the ten tribes, and to hasten to despise Nebuchadnezzar: after him, his righteousness and his generation

Verse 2

And I will prepare for you. Also in those days, in the days of Jehoiakim, when Pharaoh was in trouble, there were two faithful witnesses: one for the evil news that was coming to them, Uriah the priest, whom Jehoiakim killed, as it is said (Jeremiah 27:20) "And there was also a man who prophesied in the name of the Lord, Uriah the son of Shemaiah, of Kirjath-ha-Yaarim, and he prophesied against "This city and this place will do all the words of Jeremiah."
And Zechariah the son of Berechiah. In the year of Darius, "old men and old women shall still dwell in the streets of Jerusalem" (Zechariah 8:4). Uriah Simeon to Zechariah his son: If you see that the prophecy of Uriah is fulfilled, you will be hopeful that the prophecy of Zechariah his son will be fulfilled, as there are my testimonies concerning Sennacherib, Amos and Isaiah: Amos For the Pharaoh, the ten tribes, "And Israel shall go into captivity" (Amos 7:11), and for Isaiah (Isaiah 33:1), for his assurance, Hezekiah's strength when he reigned.

Verse 3

and gave birth to a son. He is the Son himself, whom the prophetess called "our people to God", for the name of the Holy One, blessed is He with the help of Hezekiah when He reigns. And it is possible that he said, "Seven years is my life," because the Lord of my years (Seder Olam Rabba 22) in the fourth year of Ahaz, this prophetic word will come, and in the fourth year of Ahaz, Neherag Pekah will be killed, and it is possible that two sons will be born in one year, one after the other. And his father Yeshayahu called his name "Maher Shelal"
And the house of David shall be cut because of the Pharaoh's coming wrath. Against Rezin and the son of Remaliah, who were in the city to take a bribe off: and the kingdom shall be established in the hand of Hezekiah his son.

Verse 4

:He will take the army of Damascus. "And he will destroy Damascus and plunder it" (2 Kings 16:9)

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And the spoil of Samaria. After Pekah was killed and King Hoshea was saved, "Shalmaneser king of Assyria came up against him, and Hoshea became his servant" (2 Kings 17:3), and he was given a present and a bribe. He was the spoil of Samaria. All these: It was the fourth year of Ahaz's reign.

Verse 5

Verse 6

The hand of the messenger who walks slowly. "In the kingdom of David, the wilderness is like the wilderness of And here came Shebna and his helpers who wanted to rebel against Hezekiah, who was angry with him because they saw that he was not a choice in the royal command, but rather a eater of green vegetables and a man of the Torah. Of him, he was like Pekah the son of Remaliah, who ate, as it was said, "The righteous eats to the satisfaction of his soul" (Proverbs 13:25). And

Forty-two young goats were eating a meal, and they were complaining about Hezekiah and saying: Is this the right thing to do? There is no king but Rezin and the son of Remaliah. They saw him as king in their lifetime, and this is what they recognized and felt in Rezin and his body. The Holy One, blessed be He, said to them: You will eat of the things that are forbidden, but I will bring upon you food in abundance. Behold, the Lord will bring upon you and make the waters of the mighty river flow under me: the weak and the restless will be brought under me.

Verse 7

:And up. The river
:On all its channels. Its waters shall rise up into a torrent, On all its channels the source of its waters, And the river shall overflow, On all its banks, On its banks its banks shall be upright, In the place where the river flows between the banks, And it shall be as a stream in the midst of it.

Verse 8

:And he passed through Judah. In the land of Judah
:wash. in strength
:Until the raven. Until the ravens are strong. And Jonathan translates: "Until Jerusalem will fall"
The wings of a rooster. A small joint at the end of a wing is called a 'wing', and I saw in Tanhuma (Tanhuma, Tzaria 8; Tanhuma Buber, Tzaria 10): How many are the wings of a rooster? One of the six in the population of Sennacherib

The land of Judah is not wide, but
God is. It is the tribe of Judah, whom the Holy One, blessed be He, assured in the days of Hezekiah, according to the words of the prophetess, who called the name of the son of God Immanuel.

Verse 9

Neighbor of people. To speak of "his neighbor", "your neighbor" (Proverbs 27:10), as Jonathan translates: "combine." Be united: one of the inhabitants of Sennacherib: and
his brother. And you will break
:Strengthen yourselves and your brother. Strengthen yourselves with all kinds of strength, and you will end up being drunk.

Verse 10

:Advice. To give an order.

Verse 11

In the strength of the hand. When the prophecy was made concerning me, when he added to the word concerning me in this matter, as it is written above, "And the word of the Lord was added unto me" (Isaiah 8:5), and in this language he said (Ezekiel 3:14), "And the hand of the Lord was upon me to prophesy,
and he strengthened me," and he warned me of a king, etc. He warned me not to be in the counsel of Shebna the scribe and his helper, They were linked to the rebellion against Hezekiah, as is explained (Sanhedrin 26:1), and Yeshua alludes to this book (Isaiah 22:15): "Go and enter the tent, etc."
:And he will punish me. As in 'and he will punish me'

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Verse 12

You shall not say, "We are after many falsehoods" (Exodus 23:2). You, the helpers of Hezekiah, even though they are afraid of the helpers of Shebna, will not say, "We are after many falsehoods" (Exodus 23:2).

For all that this people shall say. They say, Shebna, according to me, is a bond of wickedness, and is not of the number. And so: concerning the ten tribes that shall bind themselves to the kings of Egypt: and fear him. This people, which say unto you, Fear Sennacherib, and to be with him.

:Do not be afraid or dismayed. Do not say, "It is strong." So Jonathan translates: "Do not be afraid or dismayed."

Verse 13

:And He is your refuge. Your sustainer.

Verse 14

And there shall be a sign for the sanctuary, which shall be given to Shebna, and to Pekah, to restore the queens of the house of David, and it shall be for a sign of the plagues that shall come upon them, for the sanctuary. As "they were sanctified against the morrow" (Joshua 3:5) and as a stumbling stone against which their feet would stumble, to save them from stumbling, as "before your feet slip" (Jeremiah 13:16), "lest you dash your foot against a stone" (Psalm 12:11)

And to create a failure. It is to speak of a "stone of stumbling," that creation is a stone

To the two daughters of Israel. They returned to be a burden and a burden to the inhabitants of Jerusalem, and who are the two daughters? Pekah the son of Remaliah and his helpers, and Shebna and his helpers

Verse 15

And many will stumble over them. And those stones will stumble over them and over their help, both of them will fall into the hand of their enemies: Pekah was killed, whom the slain saved, and the ten tribes fell into the hand of Sennacherib; And Shebna went out of Jerusalem, as she had said: Sennacherib, king of Ethiopia, went up against her to Tirhakah, and Shebna and his company fled, and he went away.

Verse 16

Document creation. All this is from the prophecy that was spoken to Ma'alah (Isaiah 8:11), "For thus said the Lord unto me," and again he said to me: "Make a testimony to bear, saying, "My testimonies are among you daily" (Deuteronomy 8:19), to bear the testimony. Bind up my testimony, and seal the Torah upon the heart, that they may teach it to your disciples, and let them fear heaven, who are called the teachers of the Lord. And if you say, "There is no testimony," Is 'binding' a fallacy in Torah study? Is it a fallacy, as it is said: "He who binds a heart to itself will be destroyed" (Proverbs 6:21)

Verse 17

And I waited for the Lord, said Isaiah: I waited for the Lord, who hides his face from the ten tribes, I hoped in him: to confirm these words, and to save the house of David.

Verse 18

The baby was named with two letters: Pharaoh's open mouth, as it were. –Here I am and the children, etc. for signs "He who hastens to snatch the spoils of the eagle," and the house of David is saved, just as the child was called "his name is God." This is the answer to the question in its simplicity. And the Midrash Haggadah in the beginning of Rava (4:1) says that Ahaz, who holds the houses of synagogues and houses of midrash, does not teach infants to be clean in the house of a rabbi. He said: If there are no goats, there is no Torah. What are all the cattle? If there are no sheep, there is no shepherd. He will gather them to remove his tabernacle. He said, "The prophet :The seal of the deed and the seal of the Torah, which is not found in Israel, will not benefit you.

And I waited for the Lord, who hid his face and body. You have no prophecy as difficult as the sign of the hour that Moses said (Deuteronomy 3:18): "And I will hide my face in the day of trouble," and even on that day he assured them: "And she answered: This song is before him as a witness, because you will not forget his seed from my mouth" (Deuteronomy 3:21). Behold, I am with the children and the flesh. They are disciples who love me as sons, it will be For signs and for miracles: that they may establish a Torah in Israel upon their hands

Verse 19

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And because they will say to you, Rabbi Simon said (Leviticus Rabbah 6:): In Beerah, his father, Hosea ben Beeri, brought two readings of the Law, and they did not have the likeness of a book, and they were treated with Isaiah; and he brought them to the exile of the ten tribes, when Sennacherib exiled them to see me and to my people (and they exiled him with them), as it is said (1 Chronicles 5:1): "In the well of Ben-Nashi, I saw that he was the one who had brought forth the Philistines."

:And they will say to you. The nations have sought the fathers, and the body of them that rejoice and rejoice. It is a proud tongue, that the spirit of speech is not in them, but as the birds of the air that chatter with their voice. The tongue chirps and the thought falls into the air, "Like a ravenous horse, so will I chirp my thought like a dove" (Isaiah 34:14). And so we are told to chirp with a low voice, as it is said (Isaiah 29:4): "And your voice shall be like a hawk from the earth, and your words shall chirp from the dust."

Shall not a people seek after their God? This shall be your return: Shall not a people be as they are, and have no God as their God? Shall they seek after their God? Why should you say to us, that we should be as your deaths, that we should seek the things of life from the dead?

Verse 20

To the Torah and to the Testimony. Attached to the right side of the verse: What is required of the dead, to the Torah and to the Testimony, while they are still alive, to teach us what to do? All this is according to the Midrash. And for me, the Lord is simple: And because they will say to you, "And you, O God," he fulfilled the prophecy, which said, "And you will afflict me with a king in the way of this people" (Isaiah 8:11), and the Holy One, blessed be He, will be a prophet and a helper for Hezekiah: When they say to you, "We will build you, and you will help us," they will see Hezekiah as a scoundrel. In the service of the stars, they prayed to the fathers and to the And they chose to worship the stars, as their ancestors had done, and they returned the kingdom to Sennacherib. Should not a people seek their gods, who worship the stars and seek the dead while they are still alive, even though you yourselves are required to do so according to the Torah and the

Testimony. This will be your return, that you may keep the Torah, as it was said to Ma'alah: "Tzor: a sealed testament of the Torah" (Isaiah 8:16), and you will not believe their words.

If they do not say this, then there is no blackness. After you have sat down, this will be your return, see and hear if they do not become like strong men who return to your words, and say: "This is a true saying, if there is no enemy to God and I know that there is blackness, no one can see the blackness of his face." Thus Jonathan will translate. And the Midrash Haggadah (Leviticus Rabba 6:): For himself, does he not cast out the slanderer, whose eyes are open and he does not see, and how can he cast slanderer on others? Another matter: If they do not say this, now see if they do not say this to you: Ask the fathers, even though he has no slanderer and does not In this matter, he will not be ashamed to tell you:

Verse 21

And he passed by, hungry and thirsty. It is called a mountain. What is said at the beginning of the story? "And I will punish you in the way of this people" (Isaiah 8:11), and he explains what the way is: "You shall not say, 'A covenant'" (Isaiah 8:12) concerning the ten tribes who will make a covenant with the kings of Egypt, and he explains the punishment: "And it shall be for the sanctuary, and they shall stumble the whole matter (15) said) and the passage in it.

H:14

The passage in it The way that they leave the holy place is long and they are prepared for the kings of Egypt: difficult. A hard time, difficult

and famine, full of hard troubles and famine, for hardship and siege and distress and famine will come upon them in my days: a siege of three years, which Sennacherib laid on Samaria.

And it came to pass, that he was hungry. And he cursed the calves and the oxen that were his servants.

of judgment will be sealed; and thus you shall And she turned to the mountain. To ask of the Holy One, blessed be He, and He will not hear, for a decree translate: Jonathan

Verse 22

And to the land of Yavdith. But he found help, "who sent angels" and saved the son of Elah "unto the evil of king Sue of Egypt" (2 Kings 17:4)

:And behold, trouble. For he will not be helped, and also Shebna will go out to Sennacherib for evil: he will fly away from the cliff. Fatigue of the cliff

And darkness is rejected. He who dwells in the hands of darkness is rejected, he who dwells in a deceitful tongue is rejected and falls into darkness, as it is (Jeremiah 23:12) "Therefore their way shall be to them as the paths of destruction in darkness; they shall reject and fall therein," and into darkness they are: rejected

Verse 23

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Because it is not flying to a solid place. For the king of Assyria, who was given to be strong and to be strong in your land, is not weary or weary of his coming against them three times: once in the days of Pekah (2 Kings 15:29) when he took Ijon and Abel-maacah and Kadesh and Galilee, all the land of Naphtali, and the exile was four years to Ahaz. And in the year The tenth verse reads, "And the God of Israel stirred up the spirit of Pul king of Assyria, and he carried them away captive, and half the tribe of Menashe." (1 Chronicles 5:25) In the twelfth year of Ahaz, the rebellion of Hoshea son of Elah began, as it is said (2 Kings 17:4): "And the king of Assyria found in Hoshea a bond and a bondservant," after which he became his servant. Eighty years. And there is no calculation that is explained in the book of Revelation, but it is possible to learn from the Baraita of the Order of the World (Seder Olam Rabba 22).

Yar And in the third year of the sixth year of Hezekiah, which was the ninth year of the rebellion of Hoshea, when Samaria was captured, it was The kingdom, and all the glory. And this is what is said here, because the enemy does not tire when he is cast into the land: Israel, the saying concerning "and the land will look"

The first time was easy for the land of Zebulun. This exile, which I found easy, will be like the first time, when it was easy to exile the land of Zebulun and Naphtali, even though Bashan did not exile but two and a half tribes: the tribe that is beyond the Jordan, but the last, the third, is the most difficult. He who honors the whole, and who interprets it even to the tongue of honor: according to the matter of the call, who opened the head in the tongue of the light, the land of Zebulun, and the latter the heavy; and as Isaiah prophesied this, saying, The grave of the first is the grave of the first

The way of the sea. Those who live on the sea of Tiberias are the land of Naphtali, which is said to be "the sea and the south: an inheritance" (Deuteronomy 33:23):

beyond the Jordan. It is the second exile of Reuben and Gad.

This is Galilee of the Gentiles. It is the entire land of Israel, to which all the nations were exiled, who all their enemies came to trade, as it is said (Jeremiah 3:19) "The inheritance of the armies of the nations"; and Jonathan: translate into another language

Chapter 9

Verse 1

The people who walk in darkness. They are the inhabitants of Jerusalem, who were in darkness because of the fear of Sennacherib, as Hezekiah said (Isaiah 37:3): "That day is a day of trouble and distress and distress." They saw a great light. In his defeat, Sennacherib

Verse 2

:You have multiplied the Gentiles. They became great in the sight of all who heard them, when the nations heard of the miracles that were done among them.

The joy has not increased. And not to his enemies, and it is written "not" in the Book of Lamentations, because the joy of Hezekiah was not complete, because of his coming, the fruit was said to him, "Behold, the days are coming, and he will take away all that is in your house" (Isaiah 33:6),

like the joy of the harvest. Jonathan translates: "Like the joy of the victorious in battle," which is like the eye of the harvest, the slayers of a man cut down The eagles; and the inscription in his language was changed to a hawk, which was a sign of the miracle on the night of the harvest of the

omer :) And he read Rabbah 28, 6) As they divided the spoil. The Egyptians in the days of Moses, even here they divided the spoil of Ethiopia and Egypt and "the preciousness of all nations" (Haggai 2:7); when the king of Ethiopia returned from Tirhakah (Isaiah 37:9), he came to Jerusalem With all the treasures of Ethiopia and Egypt, as it is said, "He will come from Egypt, and the merchandise of Ethiopia and the Sabeans" and so on (Isaiah 44:1), and all that Hezekiah and his people plundered.

Verse 3

For the burden of his suffering. The burden that was a burden to Hezekiah, and the burden of his burden

:You have broken one by one night, like the day

of Midian. In the days of Gideon, they fell one by one night, and on the night of the harvest of the Omer, as it is said (Judges 7:13): "And behold, the sound of the watchmen shouting in the camp of Midian."

Verse 4

For every trouble is a trouble in the morning. Yeshua will solve it (from the Menachem collection) for the tongue of the wicked and the wicked, just as his masters have demanded (Sotah 8:2), but according to the plain language of the one who reads it, he will not be prepared to interpret its decree,

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Since there is no veiw and no noun from the root of the verb, except as "shaon" is from "shoeh", and "hamon" is from "home", and "haron" is from "hara", it will not be used with the noun to say "soein" or "soein", just as there is "home" from "home" and "ronu" from "ronu" according to the subject, and there is no "shaon" from "soein", and it will not be said "soein", "homein", "horen". And I say, Judge, it is like the voice of one who triumphs in battle, and its answer is like the voice of one who triumphs in battle, for every battle is like the sound of horses' hooves and the clatter of chariots.
And Shimla. The slain of war are covered with blood, but this victory has no noise and no blood. And it was a burning fire, a consuming fire.

Verse 5

For a child is born to him, even though he is a wicked man, his son who is born is like two years old, to be his successor as a righteous king, and the ministry of the Holy One, blessed be He, and his glory is above his glory, who will be engaged in the Torah and keep the commandments and will turn the throne to his place, blessed be He.
And his name shall be called. Blessed is the Holy One, who is wonderful in counsel, and a mighty God, and my father, and his name shall be called: Hezekiah, the Prince of Peace (Sanhedrin 33:1), for peace and truth shall be in his days (Isaiah 33:8)

Verse 6

To the greatness of the ministry. Who will call the name? To the king, the greatness of the ministry, the holy one, blessed be he, even to himself: to be feared before him.
Ministry. To speak a language. This is to answer others, as Yeshua says, "The Lord of Peace is from His name, the Holy One, blessed be He." And this name calling is not for a name that is not a name, but for a name that is great and powerful, as in "He called a name in the house of bread" (Ruth 4:11), and as in "And I will make you a name" (2 Samuel 7:9), even here, "And he called his name: and he gave him a name and a sign. And to
the peace that is given there is no end, that it may be peace from all its past. And there is no 'end' to the tongue of the universal decree, but there is no end to its surroundings. Upon the throne of David shall be this peace, in judgment and righteousness: which Hezekiah did and to
peace. And this is the interpretation of the saying, The abundance of the kingdom is upon its own, and what is the reward of its reward? Is it? Here it is: His peace has no end and there is
no limit from time to time. His peace is with Hezekiah, all his days. And therefore it is clear that Hannah said to Samuel, "And he shall dwell there forever" (1 Samuel 1:22). And to answer others who say that he is there, Yeshua: to answer them: What is "from time to time"? And did he not come until the end of three hundred years? Year
:The jealousy of the Lord of hosts. He is jealous for Zion because of the Aramaeans and the Pekahites who have come against her.
Do this. And I will not hold a vision for you, nor will the memory of your ancestors be perfect. You will add: And the multitude of his servants will say, "The Holy One, blessed be He, is for the deeds of Hezekiah, his Messiah, and Sennacherib, Gog and Magog." The angels of the ministry said before the Holy One, blessed be He: "Who will cut off the branches of the temple and send a message to the king of Assyria, 'May the Messiah do it?'" From his hand he sealed the inscription:

Verse 7

The word of the Lord concerning Jacob. The burden that Pharaoh Pekah the son of Remaliah gave to him.
:And Israel fell. Now shall they be established among them.

Verse 8

: To say with pride and greatness of heart. What would they say with pride and greatness of heart?

Verse 9

Bricks fell and a gash was built. The kings who were before him, like Jehoahaz the son of Jehu, in whose days they were humbled, as it is said (2 Kings 13:7): "For the king of Aram is destroyed," were lowly, and they went to them as the sons of Reu'ah the son of Naphtali. But this is what he did after him, he was strong as the sons of Gazit: And therefore cedars are better than rehabilitated buildings.

Verse 10

And the Lord will bring back the enemies of Rezin against him. They trust in what they trust in Rezin the king of Aram, and the Holy One, blessed be He, will bring back the king of Assyria against him, and they will make him afraid to come against him. Thus I have heard, and I say: His enemies are like the keys of the tabernacle. He says, The Holy One, blessed be He, will make His enemies stumble. This is

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Despise, nation against nation, Aram and Philistine against Israel, and Israel is this despise, as it is said to Matthew in the matter: (2) "Manasseh shall be Ephraim's son, and Manasseh shall be his son" (Isaiah 9:11).

Verse 11

Aram was their enemy in front. Aram was their enemy in front, in the days of Jehoahaz and Joash, and the Philistines were their enemy in the rear, for the Philistines were their enemy in the west.

Another thing: Aram, Ahaz, as it is Until he brings upon them the sun –In all this, etc. And his hand was turned to destruction. interpreted (the words of the chronicles were corrupters in Judah in the days of –From the front and the Philistines from the rear: 2:28:18), and for Israel and for Judah, Isaiah was a helper, groaning over the troubles of the people.

Verse 12

:Unto his smiting. Unto the Holy One, blessed be He, who brings upon him these smitings.

Verse 13

:Kipha and Agmon. To speak of kings and rulers

:Force. Arkweller Belaez, as if to say: Those who are bowed down to them as a force are

And Agmon. And she also had a small hand, and the name of Shem was Agmon, and she was called Agmon. And in the Baraita of Dishmuel from the east, there were six signs in the sky, and these are their names; and here the prophet said, "Their wise men who prophesy to them and predict by the stars what will happen to them, the Lord will be known by them."

Verse 14

Verse 15

Authorized. My guides, as "I hold my feet in the firmament" (Job 23:11), and His guides, who teach me the ways of the world: The guides of the world (SAA) and His

guides are swallowed up. Those who walk in the way of the paths, those who lead them in the paths of the wicked, hidden paths and holes from which there is no opening to escape. And the tongue, "in the mouth," falls into the pit. The 'way', as it is said elsewhere: "My people have wandered in the way of your servants, and the way of your servants has been swallowed up" (Isaiah 3:12).

Verse 16

And evil. Wicked, as in "the seed of the wicked" (Isaiah 1:4)

Verse 17

For wickedness is like a fire. Their wickedness will burn them and consume them like

fire. It will consume their food and drink, the rebels and the captives in their captivity.

of branches : –And you shall dwell in the thickets of the forest. In the midst of the people; thickets

All speak differently – and they will be consumed by the smoke of the fire. They will be crushed and enclosed in the thick smoke of the burning. And they cried, "Nabach" There is no secret of grief except "in you," as in "My weeping is like rivers" (Job 28:11), "The depth of weeping" (Psalm 55:7), and the noun came to be in the place of the noun, and here came the word "alef" in place of the noun, as in "alef" for "the edge of the sword" (Ezekiel 21:20), and the word "alef" for "and I will hear you" (Job 13:17)

Verse 18

Ne'at am'eret. Jonathan translates it: "the burning of the earth," and it is difficult in my eyes to interpret it as if it were saying that the earth was burned; And since there is no imagery in the text, neither in the language of the interpreter nor in any other language, I interpret it according to its meaning: In the passage of the Holy One, blessed be He, this smoke ascended to the earth, and it was in the language and reached the earth:'We will be cut off' from the land, or to speak 'we will be cut off'

Verse 19

:And he shall cut off the right hand. They shall despise and rob each other, both on the right hand and on the left, and there shall be no one to sow them. Jonathan translates: "The man of the treasures of the Caribs shall be despised."

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Verse 20

: Manasseh shall be joined with Ephraim to Judah, and Ephraim
with Manasseh. With Manasseh, and together they shall be joined.

Chapter 10

Verse 1

: Crime laws. Crime police, fake police and writers. In the
Arabic language, it is like "writers" (ÿÿÿÿ ÿÿÿÿ ÿÿÿÿ ÿÿÿ ÿÿÿ ÿÿÿÿ ÿÿÿÿÿ) : In the Hebrew language

Verse 2

:To deceive. In the hands of the police who lie to the poor, judging the merits of the people shown to them

Verse 3

:On the day of visitation. May the Holy One, blessed be He, visit you, your sins are upon
you: Falsehood. To the tongue
of the wicked: To whom will you flee for help. The Holy One, blessed be He, is not in your help
:And I will leave you. All the glory that you gathered from the plunder, when you went into exile

Verse 4

I have made a place for you to be a prisoner. In a place that has not been made and none of you understands, that there was
no place for the bed to be laid, there, in that place, you will be imprisoned; as if to say: You will be imprisoned outside your land.
And so you translate: Jonathan: "But from Arakon you will be
imprisoned": Tachat. A place, as in "a man shall sit under it" (Exodus 16:29):
"And under it the slain shall fall." And when they come to a place, the slain shall fall.

Verse 5

:Woe to me. For I have made Assyria a tribe in my sight, to bring down my people: and he
is a scoundrel. My wrath is in the hand of the children of Assyria.

Verse 6

:A flattering nation. Israel

Verse 7

:Yes. Sennacherib
And I am left, it seems – Quadir Belaz :He does not think so. He who is cut off from
me and does not think so in his heart. He who sends his hands to the affairs of wealth to plunder and to take plunder, for in his heart he destroys
everything in his pride.

Verse 8

:For he says and does. Therefore his heart is lifted up.

Verse 9

D Is it not as Carchemish? As the sons of Carchemish had princes and rulers as the sons of Calno, so that if it were not as Arphaxad, which
ʸ was the dominion of the wrath of the Syrians, which I took out of the hand of Aram, and if it were not as Damascus, which I took out of the
hand of Aram, as I have done to Samaria. If it is not like a blanket of anger, it is like a blanket of anger, so is it an opening point.

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Verse 10

And their idols were from Jerusalem and Mishmon, because the roots of Israel were to provide a kind of foreign labor for them to all the surrounding nations (Books of Deuteronomy, chapter 11), and after the idolaters of Samaria: And Jerusalem fell into my hand, and their idols were not carved, so Samaria and Jerusalem will not be saved.

Verse 11

:As I have done to Samaria, etc. This will be said later, that Samaria will be conquered.

Verse 12

It will be a body. But it was not as it seemed, but after the Holy One, blessed be He, was finished, and it was because of all His work and His vengeance in Israel and in the end of the cities of Judah, and because of His death the children of Zion will fear Him: and Jerusalem will return to Me, and I will tell the king of Assyria, because not by his power did Ephcod, a mighty man, overwhelm the fruit of my heart. King of Assyria. For the fruit that hath been fruitful and multiplied, the heart of the king of Assyria is great, to rejoice in the greatness of the Lord, and the heart of Sennacherib, in his power, is a lie. Fruits grow great, Christmans, IV :You will be glorified in his eyes. For you will be glorified in his pride. You will be glorified – and you will be glorified in Belaz :His eyes are high. His spirit is coarse, as it is said, "His eyes are lofty and his heart is broad" (Psalm 111:5).

Verse 13

For he said, "By the power of my hand I have done it." All my strength is not from the Holy One, blessed be He. My understanding. My wisdom:
and their counsels. Their standing and their standing.
:And descend. You have descended from
your greatness: –Kabir sits. Rabbis sit, Kabir Pulshor

Verse 14

:Like a bird's nest. Like the nests of the deserted birds.
And as if a man gathers eggs that have been left by their mother, and there is no one to take care of them: to cover them, a wanderer with a wing, and a
mouth open, and a scolding tongue, all this gossip falls on the birds; According to Shedma, those exiles: to the nest of birds and to the eggs abandoned, said this tongue: the father and mother did not chirp over them

Verse 15

The axe is blessed. The Holy One, blessed be He, says: You should not glorify yourself in this way, for you are nothing but an axe to Me, and I, the one who hews you, will cut off My enemies by your hand. This is the axe and I am the one who wields it, and for: Is the way of the axe to glorify itself over its wielder? A passage from the Ya'ara in Bel'z
When a tribe lifts up its people. If a tribe lifts up its people and its hand, is it not? A tribe lifts up its people but a man

:Like mountains, not trees. It is not trees that rebel, but man that rebels.

Verse 16

:And beneath his glory. Under their garments they shall be burned, for the garments are the glory of man.
Yekd Yekd. Yekd burned a burnt offering as a burnt offering. And the Midrash Haggadah (Tanhuma Tzu 2): Thus Pharaoh gave to the sons of Shem the honor that Shem had given to his father, when he covered the nakedness of Noah his father, as it is said (Genesis 9:23): "And he took Shem: and he called him Jephthah and Gow."

Verse 17

:The light of Israel. The Torah that Hezekiah deals with will be a fire for Sennacherib, the righteous
in his generation – and his holiness. The Holy One, blessed be He. Another thing: and his holiness: let him
be and keep him. His servants and his mighty men

Verse 18

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And the glory of his forest and his Carmel. They are the multitude
of his soldiers: Carmel. A
forest of his height like a galloping horse. According to my likeness they are like the trees of the forest, their retribution is like the saw's mouth, which grinds the wood, and calls it 'dust', as it is "like a raven that eats dust" (Isaiah 55:8):
like a horse that is driven. Like a horse that is
driven, like a horse that is driven. Like a horse that is driven, it is ground very finely, and the saw's mouth is like a millstone. So was the ash and the burning A thin body. A horse is the one who is trampled and falls into the hands of a slayer, a slayer is the slayer.

Verse 19

And the remnant of his forest. Those who are left in his
villages are numbered by the Lord. They are easy to number, because they are few, and a young man is too young to write them. And his chiefs said (Lamentations 4:15): Ten of them are left, for there is not one little one who is not written by the Lord, a little one.

Verse 20

:To the king of Egypt, who was the first to oppress them.

Verse 21

:The light will return. The remnant of Sheba will return to the Holy One, blessed be He:
A mighty God. She will show them strength in Sennacherib.

Verse 22

For if your people are like the waves of the sea, the remnant of them will return to it: for good you will wash away the lion that has been dug for them, and they will be restrained from coming in with the righteousness that is in them.

Verse 23

For it is consumed and crushed. You will see that the Holy One, blessed be He, executes (judgment) upon the wicked, and you will bow down and turn to Him.

Verse 24

To swear an oath, therefore – therefore. For I know that Hezekiah will turn to him for strength and help. (Another thing: Therefore truly.) :Thus saith the Lord,
Be not afraid of the Assyrian in the tribe of Jacob. In the tribe of Jacob his mouth shall be scorned, and he shall blaspheme you by the hands of Rabshakeh, who is yet - and he shall lift up his staff against you. To the nations after the manner of Egypt. And again I will come to the land of Jacob.
Here you are in the tribe, and it is customary for you to carry Matthew and his mother according to the way of the Egyptians. Rabbi Menachem O Mar: To me, Rabbi Yosef.

Verse 25

For yet a few days from now, my wrath will be given to the rod in the hand of the Assyrian, as it is said to the Assyrian: "And the rod is in the hand of the wicked in my wrath" (Isaiah 10:5).
And also. It was a tribe, a settlement. For their destruction. For the tongue "they made a destruction" (Leviticus 20:12), for their blasphemies: "When the young men of the king of Assyria blasphemed, I will surely destroy them" (Isaiah 37:6)

Verse 26

:And he who stirs up his anger. And he who stirs up his anger
:Shot. The slaughter of the
Yisroelites is like the slaughter of Midian. They were killed in one night, and the kings who fled from them and escaped, were killed by a raven in the form of a raven, as explained in the Book of Judges (Judges 7:25), even this, after returning to his land, died there: in the wilderness
And he shall lift up his rod over the sea. And he shall lift up his rod over him again, as the rod was over Pharaoh and his army: and he shall be lifted up. And he shall be lifted up out of the earth, as he lifted up the Egyptians.

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Verse 27

And a rope of gold. Sennacherib destroyed Hezekiah, who was as comfortable as oil for his generation. And the rabbis interpreted (Sanhedrin Part 2): From the face of his fatness, Hezekiah's body, which was burning in the synagogues and in the houses of the midrash, which he had established: to deal with the Torah, as it is said, "When the men of Hezekiah and his body were old" (Proverbs 25:1)

Verse 28

He came to Ayath. He was a leader of the caravans that Sennacherib traveled, and he came to the cities of Judah to come to Jerusalem on the day of its fall: Ayath, Migron, Michmash, Ramah, Gibeath Shaul, Beth Galil, Laish, Anathoth, all the places where they are - Madmenah, Gebim

Verse 29

:Lannu. To change Lina
:Nasa. Run away, run away from all his soldiers.

Verse 30

:Rejoice, my voice. To warn the people.
: Draw near to me, O Lord. The sound of the trumpet, and they shall flee unto you; and so shall ye be afflicted.

Verse 31

They were bold. They gathered together to Baruch, and many of his followers preached to the assembly of the assembly and all the reading in the midrash after the Aggadah of the Sanhedrin (Zeb 2), and the expeditions stood at ten; but Jonathan translated all the names of the places

Verse 32

The whole of this path was marked out in order to stand still in the city, as the Iztagnanites said: "If you fight them today, you will be defeated." And when he stood in the city and saw Jerusalem as small, he did not listen to the words of his friends, and began to wave his hand proudly: "And why is it against such a city: Have I provoked all the soldiers of the city? Where is it tonight, and tomorrow someone will throw a stone at it?"
: Mount Zion. Mount Zion

Verse 33

:Behold, the Lord. In the night he was
:A branch of a tree in the forest. It will spread its branches, the branches of its trees in the forest. With the saw that prunes branches. There is no fruitfulness in the sense of 'gath', which is not written in the Hebrew, as in "My path is fruitful" (Isaiah 33:3), and as in "to reveal five fruitful ones" (Haggai 2:16), but in the Hebrew, as in "and its branches are long" (Ezekiel 33:5). And branching is in the sense of "cutting off branches", Ishbarnakier Belaz, as in "and its branches are cut off" (Isaiah 27:10), And therefore "in its branches is fruitful" (Isaiah 17:6): in the land. With all the instruments of the destroyer of the oppressor and the breaker of them.
:And the high ones. The kings and the ministers
:Gedua. The word 'Gedua' is not to be confused with a fall, except in the case of trees and a hard matter.

Verse 34

:And we were baptized. This too is translated as 'a thornbush', as it is "like a thornbush" (Isaiah 17:6), and it is translated as 'a thornbush': the thickets of the forest. The calculated and mighty birds: and the thornbush. Against his forest and his Carmel, behold, the multitude of his soldiers, by the merits of his strength, which is like Adiram - in Adir he shall fall. By the hands of the angels they shall fall. Word Another: In Adir: And Israel was established, as it is said, "And Adir was greater than he" (Jeremiah 30:21).

Chapter 11

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Verse 1

And his people shall not fall into his hand, and a rod shall come forth out of the root of Jesse. And if they say: "The mountains of Tanach are comforted to Hezekiah, he shall not perish! The end of Sheba shall come - and what shall befall the exile, who went into exile with a sword and a spear, whose sword is lost?" : A king shall anoint him and redeem
them : A rod. Tribe of the Kingdom
:And a thorn. The tongue suckles Ilan
And the shoot of his roots shall be fruitful. And in all the matter, and in its end, "And it shall come to pass in that day, that the Lord shall strengthen his hand," seeing that this prophecy was spoken for the comfort of the exiles from Assyria. (The ancient said: – (Isaiah 11:11)
In the days of my humiliation I was afraid to ask the wise men, “What did my Lord, my teacher, my elders, the Lord, write in the Haggai, in the procession of the beginning of the year, that I would eat a nut in the gematria of Het-Tev, and is it not also the gematria of Tov, and I ran to the mouth of Bar Yochai?”) The Zohar: What made it difficult for Rabbi Elazar to help my father and Rabbi Shimon? :

Verse 2

Verse 3

:And he shall smell in the fear of the Lord. He shall be filled with the spirit of the fear of the Lord, and shall judge not by
the appearance of his eyes. For in the wisdom of the Holy One, blessed be he, he shall know and understand from me, my God: and from me shall he be held accountable.

Verse 4

: In a nutshell. The tongue is soft and supple.
:And he struck the earth with the rod of his mouth. As the translation says: "And he wiped out the dead bodies of
Are'ah" and with the spirit of his lips. "And he filled the earth with the words of her lips" (Targum Jonathan).

Verse 5

And there was righteousness in the region of his loins. "And Jehon Tsedikiah was a merchant, a merchant of Leah" (Targum Jonathan), Dvÿkÿm Bo: as a region

Verse 6

And Mary. A fattened calf.

Verse 7

Verse 8

:And he played. And
he played with a bronze sword from the age of ten – on a stone wall. On a stone wall of clay that a bronze sword nests in, written in Belaz. Peten was made a plow, and was called Peten, because there is no plowing, as it is said (Psalms 9:6) "Who will not hear the voice of the plowmen" and
on the light of my grove. Jonathan translates: "The eyes of the living of Horman have seen the groves," and Menachem (from the author of Menachem: Har) Petar Bo's tongue is a hole and holes in the dust, and so is "the light of the Chaldeans" (Genesis 11:28), and so is "In the morning they will praise the Lord" (Isaiah 24:15) : Glory. The glory
of the Lord is weaned from his mother's breasts by
the hand of the Lord. Jonathan translates: "My glory is exalted", as is "the voice of the mountains" (Ezekiel 7:7), and as is "the joy" (Isaiah 16:9), which is like the tongue of a loud voice, even this is like the tongue of a loud voice, and the "last" is: coming in the midst of it, the secret foundation of a fall, as is: Asha, a daughter, Cane

Verse 9

:Know the Lord. To know the Lord

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Verse 10

:To be a people of the nations. To be a people of the nations, to gather to Him.

Verse 11

Shen. As they were redeemed from Egypt, their redemption was clear from no labor; but the redemption of the house of Shen: it is not of the Minyan, the mountains of the slaves were for Cyrus.
And from the islands of the sea. These are the islands of Kittim, Greece.

Verse 12

:And he took a miracle. He divided the land of Bela, and it was a sign to gather to him and to bring the exiles of Israel from his land.

Verse 13

Ephraim will not envy Judah. Messiah the son of Joseph and Messiah the son of David will not envy this (Song of Songs: Zota 4:11)

Verse 14

And they flew on the shoulder of the Philistines to the sea. They flew and pursued Israel, one against the Philistines, who were in the wilderness by the land of Israel, and he conquered their land. As "the way of Shechem shall be slain" (Hosea 6:9), "they shall be one" (Zephaniah 3:9). And so Jonathan translates: "And they shall be joined shoulder to shoulder to slay the Philistines in the wilderness": and the
children of Ammon shall hear of them. As he translates: "they shall be astonished to hear," they receive their commandment against them.

Verse 15

:And the desert. To dry it so that the exiles of Israel from Egypt may pass through it.
:To the river. Euphrates River, to cross it with Assyrian exiles
:With his spirit. There is no imagination in the reading, and according to the matter he will solve: with his spirit strong for seven days he will be healed. For seven generations, for the seven generations of the Galileans to pass through it, the words of the Ascension (Isaiah 11:11): "From Assyria and Egypt and Gob"; and from the islands of the seas, it is not from them
that it is a hunt: and it is a trap. In it, the Galileans
Shoes. on land

Verse 16

:And there was a pillar in the midst of the waters to keep his people

Chapter 12

Verse 1

And thou saidst, This is thy sight, O Lord:
for thou hast been angry with me, and hast brought me out, and hast atoned for my wrong; and now my iniquity is come, and thou wilt turn thy face, and have mercy on me. And Jonathan shall interpret: O Lord, I beseech thee, for I have sinned against thee, and hast been angry with me, and were it not for thy mercies: I should have been worthy to turn thy face, and have mercy on me; And behold, your face is turned away from me.

Verse 2

Be strong and sing praises to the Lord. Be strong and praise the Holy One, blessed be He, He has become my salvation. And there is no one to interpret Uzzi Oz Sheli, who does not call him 'Uzzi', a sharp point, a little bit, but a whistle, 'Uzzi', outside of three places, which is the same as 'and sing' (Exodus 15:2, Isaiah 12:2, Psalms 18:14). And not 'and sing' as in 'and sing', but as in 'and sing', a stick, for the sake of the people behind him. That is how I am 33:16 (He says, "There is no Yod for 'Uzzi' except as there is Yod for 'my neighbor is a tree'")

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O Jehovah. Until then, there was a division, and from his kingdom, Amalek became a place of peace, and therefore he says, "For there is no place of peace, and no place of peace, until there is war for the Lord" (Exodus 17:16): "With Amalek I have salvation."
As in, "It was for me a place of salvation." And the way of calling out to the word is like that, as in, "And I will not be there, and my heart will be And he left his servants and his goods" (Exodus 9:21), and also in the words of the days (2 Chronicles 10:17): "And the children of Israel that dwelt in the cities of Judah, and made Rehoboam king over them": saying, "Rehoboam shall reign over them."

Verse 3

"And they shall receive the word of the Lord" (Targum Jonathan) from the sources of
salvation. For their hearts shall be enlarged at the hands of salvation that shall come unto them, and the secrets of the Torah shall be revealed to them: which were forgotten in Babylon at the hands of afflictions.

Verse 4

:His deeds. His exploits
He replied: Remember him. Praise him because

Chapter 13

Verse 1

:Masha Babylon. Masha Pharaoh's Retribution of Babylon

Verse 2

To the mountain he blew, that he might flee. To the gathering. To the mountain he was silent and confident in my mouth, that he might flee to the nations, and they lifted up their voice: To the
gatherings that they might bring upon him, they waved their hand to them far off, that none could hear, and they saw the sign of the waving of the hand and came at the entrance: they were
generous to the princes of Babylon at the entrance. As in 'at the entrance'; As in "And she shall dwell in her father's house" (Genesis 31:11), the hidden meaning is "in her father's house." And Menachem ben Saruk interpreted: "Churches," as in "And how great are the openings" (Psalms 55:22).

Verse 3

I have commanded my holy ones. They shall come and begin to fight against them, and they are Persians and Medes, the men of Cyrus and Darius, whom I have
summoned for you: I have called my mighty men to myself. To do my wrath against them, who are the joys of my pride, in whom I take pride.

Verse 4

Verse 5

And all the instruments of their wrath. They are the mighty men of Media
and Persia: to destroy all the earth. The fall of Babylon

Verse 6

: Chaldean. As a day of plunder from the Holy One, blessed be He who comes.

Verse 7

:All hands. Babylonian shell

Verse 8

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Pains and travail. They are the pains of a woman in travail, when her womb is torn in pieces: they are the beginning of a new birth. Pain
and anguish, they are the net of a new birth.
:A man will be astonished at his neighbor. The children of Babylon will be amazed at the chariots, because they are changed.
And their faces are like flames. I say that their faces are golden and very fearful, or rather, I say that they are a people: those who think of things, and the children of Babylon (they are like them because of the name of their idols)

Verse 9

And her sins. Her sins (Berachot 10:1)

Verse 10

And their failures. Their fortunes.
:Yahweh. Ya'ru, and therefore "in his fear they shine" (Job 29:3), and therefore "light because Ya'ru" (Job 30:20) darkness of the sun. From within their affliction seemed to them as darkness of the sun

Verse 11

:To the land. To the land of their

Verse 12

A man of great value. In the night I honored Daniel of great value, when he was brought to read the writing, "Menachem, Tekel, and Persians" (Daniel 5:25); "Then said Belshazzar, and they clothed Daniel with purple and scarlet" (Daniel 5:29).

:Ophir Spot. Ophir Gold Group

Verse 13

The heavens will be angry. All their host will be angry, and it will be said, "You have fallen from heaven, O son of Shear" (Isaiah 14:12), and then "You will be cast down to the earth, a pestilence to the nations." Even here the heavens will begin to be angry, and then the sound of its fall, that it may be astonished at the word,shall shake its inhabitants to –So shall the earth tremble

Verse 14

And there was a dweller in
Babylon: and he was cast out from his place.

Verse 15

:Everything found outside will be pierced
And all the people perish. For the people of the city will be taken with them in the siege, and will fall by the sword when the city is captured. The people perish in the language of "the ends of the valley" (Deuteronomy 29:18), "year after year they perish" (Isaiah 29:1), "year after year they perish" (Jeremiah 7:21), Aquiliyar Belaez

Verse 16

:They will be scattered. They will be scattered, and then "the young men will be scattered" (Isaiah 13:18)

Verse 17

I will raise up my sword against them. Darius the Mede killed Belshazzar, and therefore it is said, "In the house of Belshazzar Belshazzar was slain" (Daniel 5:3), "And Darius received the kingdom" (Daniel 6:1) and gold was not desired in him. They are not afraid, for they will kill and avenge all the evil that the kings of Babylon have done to all the peoples.

Verse 18

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And the children of Medes.
:Young men. Babylon's
shell: A roar. A roar in their midst, as they shoot with their bows.
And the fruit of the belly. Thin cocoons

Verse 19

A year and it was Babylon. Two Pharaohs came to her in two years: Darius killed Belshazzar and reigned for a year, and in the second year she was overthrown as Sodom was overthrown from heaven. And so it is written in the Seder Olam (Seder Olam Rabba 28): "In the year of the rumor" came Darius, and after him in the year of the rumor (Jeremiah 1:10), and Babylon became the center of kingdoms and a city, and it became the seat and head of kingdoms, and it became the glory of the Chaldeans at that time: and it became like the overthrow of Sodom.

Verse 20

They will not spread out a tent there to sit, even if it is a deserted Arab. –And there shall be no dwelling place for an Arab. Just as there shall be no dwelling place for an Arab in tents and in carrying their goods from place to place, there shall be no favor in their eyes to establish a place for their tents, for even a shepherd shall not have a vision. And it will not be fulfilled, because the light will not be as if there were a thousand in it, for the many places of the Lord are the sound of the voice of the word in the place of the word, and so (Job 33:11) "He who trains it from the beasts of the earth" as it is "he who trains it", and so (Proverbs 17:4) "He who feeds on lies feeds on the tongue of the liars" as it is: "He who listens to lies"

Verse 21

:Ziyim. Jonathan translates: "Tamvun", they are lynxes, Martrinash Belaz
(To speak of thorns and thorns and such) –Brothers. I didn't know what kind of life they were,) Brothers
And cities. Demons

Verse 22

:And the islands shall answer in his widowhood. "And cats shall dwell in his palaces" (Targum Jonathan) and answer.
As "And the sea shall answer" (Hosea 2:17), "And his afflictions shall be a prey" (Nahum 2:13). And the tongue of the poor shall answer: And the voice of the poor shall answer: And the
tongue
And her days. The days of her prosperity will not be cut off, for Israel has trusted greatly (Jeremiah 29:10) "According to the fulfillment of Babylon, seven years I will punish you," and this decree was given by the hand of Cyrus king of Persia, who would take the kingdom from Babylon after Darius the Mede, because both of them, the Medes and the Persians, had joined forces against them and made a covenant.
Among them: I am Minnan: kings of Minnicho, Apherchi (Megillah 12:1)

Chapter 14

Verse 1

For the Lord will have mercy on Jacob. To keep for them the hope of their redemption from the hand of Babylon:
And to choose Od again in Israel. In the future he will redeem them with a complete redemption.
And they were added. And they were added, and so it is "they are added to me" (1 Samuel 2:30), and so it is "from the inheritance of the Lord" (1 Samuel 22:19).

Verse 2

:And you shall inherit them. There shall be heirs of them, and so "and you shall inherit them" (Leviticus 25:30)
:And they came down. To speak of a downed tongue and a touch, as in "You shall not come down with it" (Leviticus 25:10).

Verse 3

:On the day the Lord rested for you. To Israel the scripture speaks: From your
affliction and from your provocation, wherewith the king of Babylon afflicted you and provoked you, and when you saw his fall, he will give you rest, for you shall go out seeking

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Verse 4

(Kn.): Those who say - Madheva. The tongue is full of pride and a heavy matter; and its many have taught (Shabbat Kemat:
:ÿÿÿÿÿÿÿ ÿÿÿÿÿÿÿÿ

Verse 5

The LORD has broken the rod of wickedness. He has struck down the peoples in the past.

Verse 6

Persecuted by darkness. Persecuted by every nation, and every nation by his hand, by darkness itself, persecuted and anointed after all: nation and nation

Verse 7

: They opened the door. This is the door they opened: the whole land was quiet.

Verse 8

Rejoice in your downfall: –Even the cypresses rejoice. “Even the rulers are humbled” (Targum Jonathan)

Verse 9

:To call upon your coming. When you descend into hell, and what is the 'irritation'? To arouse your
calling: Physicians. Giants who lie there
All the kings of the earth. All the kings of the stars and the stars, the ministers and the ministers, the inscription is perfected for the cows and the cows and the goats, as it is (Psalm 22:13) "For the cows surround me", and as it is (Amos 4:1) "The cows of Bashan are in Samaria", and here it is perfected for the goats
:Arise. Your thrones:
From their thrones. All the kings of the nations are in their captivity.

Verse 10

You are also sick like him. We are amazed: you have come upon yourself with evil, that you have also begun to be like him: to die.

Verse 11

You –The water of your corpses. Corpses and lamps that were singing before you. And it is possible to dissolve the water of your corpses have killed the sons of Nabal, the workers of Nabal in your paths. And I think that I am in the great Masorah, the one who composed this and the song of Nabalim (Amos 5:23) in the thousand of Beth Shel, two in different languages.

Verse 12

Hillel ben Shahar. The bright star of the sun shines like the morning star. This is a lamentation for Sarah over Babylon: It is said, He will fall from heaven.
You have been brought down to the earth. You, Nebuchadnezzar, have been a conqueror of nations, casting lots over them, over kings, Ken. (-Who among them hast thou served in such and such a day, and who among them in such and such a day? And his multitudes have sought him out) (Shabbat Kemat:
:There was a casting of lots upon the kings, etc.

Verse 13

:From the stars of God. Israel
:In the mountain of Mo'ed. The mountain that is full of fear there, is Mount
Zion in the valleys of the north. In Azara, a place where the north side is chosen; as it is said (Leviticus 1:11): "At the valley of the altar of the north."

Verse 14

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I will ascend to the heights of a cloud. I am not worthy to dwell with the sons of men. I will make myself a small cloud in the air and sit in it. And Jonathan will translate: "I will draw all the peoples upon me."

Verse 15

Verse 16

:They will watch. They will see the way of the free and the oppressed, Abbot Belaz
:They will understand. Professor Belaz

Verse 17

He did not open a house. He did not open to them the house of their exile to spend all the days of their lives, to let them go home. Every ark that the Lord needed at its beginning, He threw into it a storm (Yevamot 13:2)

Verse 18

:A man in his house. In his grave, and so Jonathan translates: "In the house of the worlds"

Verse 19

Like a thornbush, abhorred. Like a suckling dove, abhorred in the eyes of its owner, that digs and takes root and spreads itself, so you are cast out of your grave. The wise men said (Leviticus 18:1): When the beast was made and lived seven years, the people of the land made a wicked and depraved man king; and when he returned to his kingdom, they took him and imprisoned him in the house of the prisoners until the day of his death. And when he died, they brought out a wicked and depraved man from the house of the prison to his kings, and he did not accept him; he said: If Yahuwah returns If you bury him in his kingdom, he will kill me. They said to him, "Die and be buried." But they did not believe until they were told. .The clothes of the slain, the sword-bearers. In your worn-out clothes, as in the clothes of the slain.
:Those who carry a sword. Those who carry spears, 'thrown' in Arabic: Loaded :Those who descend into the stones of a pit. To the depths of a pit, from a place where the stones sink there, you descend like a defeated corpse. Jonathan translates: "He who tramples down," as in "He who tramples down his steps" (Psalm 44:6), "And even the mountains: he tramples down" (Isaiah 25:10), "He who tramples down your blood" (Ezekiel 16:6), the trampled down is like the mortar of the streets.

Verse 20

:You will not be joined in the grave. You will not be equal to the rest of the kings in resting in your grave.
All because you have corrupted your land with great labor, and you have killed your people for nothing, as it is explained in Daniel: "And he said to the wise men of Babylon" (Daniel 2:12), Therefore we will hate you and treat you with contempt, to cast you out of your grave.
The seed of the wicked will not be called forever, and even your children will be in your sins, and your descendants will not rise up for many days, because those who hate you will gather against them and destroy them, and they will say this to that.

Verse 21

Prepare a sacrifice for his sons. Rather, they will rise up and inherit the land, and the land will be filled with haters and oppressors. And so Jonathan translates: "In the dens of bears," as in "And I will be your refuge" (1 Samuel 28:16). And Od will again go to the city and fill it with the ruins of the cities, as they said to Ma'alah, "There it will be desolate like a desert, and its cities will be desolate" (Isaiah 14:17), and again he says: And it will consume its seed, and the inhabitants of the cities will return to their place and fill it with the ruins of the cities. :Urban

Verse 22

ÿ:Vasht. Shearith:Nin.
The son of a governor in the kingdoms of his fathers (10:2) This is Vasht. –This is Belshazzar, and his grandson –and grandson. great-grandson. great-grandson

Verse 23

:Kfd. The Ritz-Carlton, Belaz

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And sweep it. To speak of 'honor', Rabbi Balazs says, as his rabbis said (Megillah 18:1): "I did not know Rabban Mai, and I swept it until I heard it."

Verse 24

As soon as I saw Assyria as it was, you, Nebuchadnezzar, saw that the words of the prophets of Israel were fulfilled: in Sennacherib

Verse 25

: To break Assyria in my land. And you shall know, for as I have spoken to you, so shall it be: To break Assyria and Gow. It is said, As I thought, so it was.
:We will destroy him. I said to crush him and to crush him.

Verse 26

:On all the nations. On Assyria in its time and on Babylon in its time

Verse 27

Verse 28

In the year that King Ahaz died, and King Hezekiah his son reigned over the Philistines, this was the year of the Philistines.

Verse 29

May all your enemies rejoice. The pride of the people in the days of Ahaz, who were wicked, did not know that they were wicked, as it is written (2 Chronicles 28:18): "And the Philistines invaded the cities of the lowland, and Gov" - the tribe of Mekech was broken. For the queens of the house of David were weakened and humiliated, and they became a that mockery to strike you, as they had done to David; And then Uzziah king of Judah struck you, as it is said (2 Chronicles 22:6): "And he went out and fought with the Philistines and broke down the wall of Gath."
For from a root of brass. From the same root of brass shall come forth a rod, which is harder than brass. And from whom was this? Hezekiah, of whom it is said (2 Kings 18:8): "He struck the Philistines and Gaza and its borders from Migdal: Notzerim to the fortified city": and
his fruit was a winged serpent. Jonathan translates: "And Jehon my servant was faithful as long as I live."

Verse 30

And they shall feed the firstborn of the poor. And they shall feed the firstborn of the poor in the days of the kings of Israel, who now dwell in the poor before you. In the firstborn of the tongue: 'sorrows', as it is (Psalms 55:28) "I also will give him the firstborn."

Verse 31

For from the north a smoke came. A severe plague like smoke came upon them from the north. Azah and its borders, which Hezekiah struck, were in the south of the land of Israel in the south-west part, the land of Israel was found there from the north. And so it is written in the books of the Book of Deuteronomy (the books of Deuteronomy): Ask the Spirit of the South, and let them be shut up, as it is said (Amos 1:6) "For the three transgressions of the wicked"; for the wickedness of the South
And there is no one who is alone in his council. Jonathan translates: "You will come late at my appointed time," in the bands that he will appoint to come: against you, and there is no one who is late at times to be alone and come alone by himself, but all of them as one will come in strength.

Verse 32

And what will the angels of a nation answer? And what will the angels of Israel say in the days of Hezekiah, who bring the message: "In the bulls?" Thus will they say: The Lord will establish Zion, and will set up in her a righteous and strong king, and the Lord will be with his people, and will have mercy on the poor of his people. Even ten of the tribes came there, as it is explained (2 Chronicles 31:6) that Hezekiah sent his angels throughout all the borders of Israel to return to the Holy of Holies. Blessed is He.

Chapter 15

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Verse 1

Moab. Isaiah prophesied that Sennacherib would come against Moab and capture it, as it is said (Isaiah 16:14): "In three years, like the years of a hired servant, and the glory of Moab will be lightened."
For in the night of the plundering, the city of Moab is silent. Moab is silent as if it were sleeping soundly, and no one is able to fight them. And in another night, when the plundering is done in it, Kir of Moab is silent. Jonathan translates: "And they do not sleep." Ar and Kir are two: the cities of Moab

Verse 2

:Go up to Habeeb and Dibon. Moab is gone up to Habeeb, and the men of Dibon to the high places: with my voice. These are they that mourn in Habeeb, and these are they that mourn upon the heads of their dead.

Verse 3

Go down in my heart. Sigh and wail in my heart, as it is (Judges 11:37) "And I will go down to the mountains," and so it is (Lamentations 3:19) "Remember my affliction and my rebellion."

Verse 4

Therefore the survivors of Moab shall be afraid. For the armed men of Moab shall be afraid at the cry of war, and their souls shall be troubled: Moab shall be troubled, and Cael shall be troubled for his own sake.

Verse 5

My heart cries out for Moab. The prophets of Israel are not like the prophets of the nations of the world. Balaam sought to uproot Israel for nothing, and the prophets of Israel lamented the coming calamity upon the nations (Tanhum: Balak 1).

Her smell is like a hawk. For all the strength that Moab has, my heart will cry out like a hawk, for she is a heifer with three cubs, a strong one for them, like a heifer with three cubs to the belly. Another language: a female hawk. And Jonathan will curse them with her smell, as with her plague: the plagues will flee from them to escape to Zoar, as their father Lot did: who fled to Zoar

The Pass of the Sea. The place of the passes of the mountain is called the Pass of the Sea, and that "the descent of Horonaim" (Jeremiah 16:5), the exiles will weep along the way there. And all these places from Moab will be desolate. They will cry out, and in the Aramaic language, Jonathan will translate "The path of the friend will not be trodden down" (Isaiah 16:10): "They will not be disgraced in Calhon"

Verse 6

:From tigers. A river that is a place of death. From
the blood of a scoundrel who wanders and falls among them,
because the grass dries up, etc. As if to say, their heroes and their kings and their rulers. And according to me, the land of Moab is a good shepherd, as is his flock (Menachot 7:1): The rams of Moab, according to you, are a parable: Pharaoh in Horeb is a shepherd of sheep.

Verse 7

For as much as Yithrah did. For as much as Yithrah did, these calamities will come upon him; for they were like the prophets of Tova, who stood up for Abraham to Lot: in his departure from Haran, and in his going down to Egypt, and in his merits he was sent forth from the midst of the rebellion, and fought against him with Amraphel and his companions. And they had a good return for their seed, and they were their own people; when Sennacherib went into exile to Reuben and Gad, and Israel was their enemy and Did not their oppressor, and they said to them: Why are you oppressed, and are you not your father's house?
your father Abraham come from beyond the River? And this is what is meant by saying (Zephaniah 2:8): "I have heard the reproach of Moab, and the insults of the children of Ammon." And Od: They helped Sennacherib for three years, who was It is said in Samaria. :)Isaiah 16:14): "In three years, like the years of a hired servant, all the glory of Moab will be taken away."

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And you visited them. Jonathan translates: "And their border shall be as the valley of the sea of the wilderness," and it is in the language of Meno, as in "And Eleazar the son of Aaron the priest shall command" (Numbers 4:16), as if to say: Their land, which you

command, shall be taken: from them - to the valley of the Arabs they shall carry. Their enemies shall take their borders. And Od is for the Pharisees And your judgment upon them will be this: the Arabs will carry them away, the enemies will exile them to the land of Babylon, which is the Arabs' destiny, as it is said (Psalms 136:2): "On the Arabs in the midst of her they will hang her lamps."

Verse 8

Eglaim and Beer El-Eilim: They stand on the border of Moab: Her
lamentation. Moab's lamentation
And at the well of rams. What is 'And at the well of rams'?

Verse 9

:From Dimon. The name of the
river: Full of blood. As the name
of the river is: For I will pour upon Dimon blood. Blood is its name, and the blood of the innocent will be added to it to its fullness, and it is to the tongue "Spoon year after year" (Isaiah 29:1), "Spoons of the valley" (Deuteronomy 29:18). And Jonathan translates: Spoons: "The assembly of the singers", the camps gathered together
To escape Moab, a lion. An escape that Sennacherib will leave, Nebuchadnezzar will come in his time and destroy it, and he will be called a lion, as it is said (Jeremiah 4:7) "A lion has come up from his den."
:And to the remnant. Israel
:Land. Your land.

Chapter 16

Verse 1

Send a captain over the land. Do not be proud in your pride, do you not know that your captain over the land is from Joshua king of Moab (2 Kings 3:4) "He was a scoundrel and returned to the king of Israel a hundred thousand captains", send him as a captain: your captain from the rock of the wilderness to Mount Zion

Verse 2

:Like a wandering bird, a bird
sent from its nest. Like birds sent from their nest, which wander and wander, so shall the daughters of Moab be: at the fords of Arnon.

Verse 3

I have committed a crime. He has the power and authority to judge, to choose for himself the good, as it is (Job 34:4) "Judgement: we have chosen for ourselves."
: I will be your shadow in the morning. I will give you a shadow in the afternoon, a shadow in the evening, to hide you from your enemies and your enemies. If the enemies of my people flee your way in the days of Nebuchadnezzar, will you not shut them in?

Verse 4

:The outcasts shall dwell in thee. The children of Israel that
escape: Yea, it is a secret unto him. For even the soul of the wanderers is in my way, what is their affliction?
For the blemish is gone. The blemish of your flock, your tithe, and your glory, which was yours in the hands of your flock and your herd, which you have milked: from them
is milk and butter: all is milk. To the tongue of 'their breasts', which will yield milk, as it is "and the breast of kings shall be suckled" (Isaiah 60:16): they will be trampled. The beasts of your flock that trample the earth

Verse 5

Machine Translated by Google

And a throne was prepared in His grace. When this scepter comes upon you, then the throne of David will be established and exalted, for when the scepter of Sennacherib comes, he will fall into the hands of Hezekiah his son, and his throne will be established through the mercy he will show, just as he promised that it would be a reward for mercy, as it is said in the Book of the Old Testament (2 Chronicles 30:24): "For Hezekiah his son, king of Judah, raised up his throne, and he "He has a thousand oxen and seven thousand sheep": And he sits upon it and is a judge and a seeker of justice and a swifter servant of righteousness, Jonathan translates: "And a servant of the law"

Verse 6

:Very proud. His pride and arrogance were very proud. He was not like that, because the greatness of his sons was at the hands of whores and adulterous daughters: from their fathers Rael, his anger, kept him safe. –His past. His past and his pregnancy. Another thing: His past: Not true. His heroes did, that they were like the prophets of goodness

Verse 7

:Moab will be destroyed by Moab. Against Moab To the walls of Kir Haresh, you have plowed. To the walls of Kir Haresh, you have plowed. Asher. As "her pillars have fallen" (Jeremiah 55:15): You have been broken. Broken :Speak. Get ready.

Verse 8

:Shadmot. Fields of harvest, vines, where is Shemesh When the exile: Sennacherib destroyed Reuben and Gad, the red-haired Moabites came to them and settled in them: misery. Hareb: Shrokiah. The plantings of Shroke Shelah

Even Jazer we have touched. The thornbush and the vine and the broom that are mentioned here are but a parable, and they are camps and caravans: in the days of these nations, and so Jonathan will interpret them.
:Even Jazer they touched. They went into exile :They wandered in the wilderness. Into the wilderness :Her messengers. Her songs, and they were like her exiles who were forsaken. They were scattered, as it is said, "And the wilderness forsaken thee" (Ezekiel 29:5), "And they were forsaken" (1 Samuel 31:16), "And they were forsaken in the midst of the Rephaim" (2 Samuel 5:22).

Verse 9

Weep with me, O Jazer. Jonathan translates: "As I have poured out my lamentations upon Jazer, so have I poured out my lamentations upon Sheba," and in the language of the prophet he calls: As the lamentations of Jazer, I will weep over you, O vine of Sheba, I will weep over you with my tears.
I will weep over you with a tear. Yeshua the son of Tiva, who is the son of Tiva, as "My children, I will bring them out" (Jeremiah 10:20), "I will give them the land of the Negev" (Joshua 15:19), "Speak peace" (Genesis 37:4) :Summer. Figs that wither in summer :Friendship. The voice of robbers and plunderers

Verse 10

:From Carmel. It is a place of forest and fruitful fields: It will not be shaken. The tongue of the fear of the Lord is like a rejoicing: My friend has returned. The voice of those who gather to cast the net to stop the grapes

Verse 11

:They will mourn. In lamentation

Verse 12

Machine Translated by Google

For Moab is filled with war. They will fight on the high places of the high places.
And he came to his sanctuary. To the place where they sanctify themselves and there they take the opportunity to pray.

Verse 13

This is the matter. Moab will finally be destroyed by Nebuchadnezzar.
The word of the Lord concerning Moab from Moab. Many days before the disaster came upon him, he prophesied that he would deliver this people.
At that time Balak hired Balaam. : -something else: Moz

Verse 14

:And it came to pass, by the word of the Lord, that they should pay
their debts in three years, as the years of a hired servant. In the course of three years they helped Sennacherib, when he was in Samaria,
and they helped him in battle, as if he were a hired servant, according to you, and the burden of Moab was lightened among all the wealth
of Sennacherib, whom they swept away in their retreat from the midst of him, and he went away. And so it is explained in the Seder Olam
(Seder Olam Rabba 23): The Ammonites and Moabites who were your helpers, as the Philistines of Samaria, three years, three years, like two
years of hire: three years Two years, to fulfill what we said three years as two years of hire and body. And it is still possible to retire
shall be determined upon you according to the length of time, but they shall be shortened, and shall not be delayed: the punishment, as
when the hireling exacts two years of his hire. To reduce
And the glory of Moab shall be lightened. In the sight of all the multitude of Sennacherib the great
and the great: and the remnant. The remnant that shall
remain of Moab: shall be a little,
a little, and not great. For the tongue of many

Chapter 17

Verse 1

:Mossar from the city. To change the language of removal
: From a city. The essence of a
city: From me. To speak of lowliness and depth, as in "a hundred days" (Isaiah 80:19)

Verse 2

Deserts of the cities of Arar. Jonathan will translate into the language of Horban, as in "Ara'er will be ara'er" (Jeremiah 5:11), and they will spread
it over the cities of Aram. And the Midrash Haggadah Matmiya states: According to She'ar'er from the land of Israel, as it is said, "And
Ara'er" (Numbers 33:33), standing in Damascus and proclaiming in Ara'er? Were there not markets in Damascus? As for the days of the heat, and
every woman had a strange work, and they served her one day in the year, and Israel went to Aroer, and made all of them one company, and they
served all of them every day, so the memory of the
Damascus. And I interpret it according to the plainness of the text: Because Rezin and Pekah the son of Remaliah were gathered together,
and the prophet was a prophet concerning the fall of Damascus, and said, Behold, Damascus is taken from the city, and the cities of Aroer, which were
under Pekah Kebar, were desolate, and the Reubenites and the Gadites, and the mountains of Tamid, For the flocks of sheep are given and lie down, there
is a flock of Moab, and there is none to make them afraid. There shall be a queen of Pekah, which shall lead and devour, and shall be taken also:
Samaria in the days of Hoshea, and then shall the fortress be broken from Ephraim, and the kingdom from Damascus, which shall slay Rezin.

Verse 3

As for the glory of the ten tribes, they will also be revealed to Halach and Habor, and they will be revealed to Kir, as it is said: "And Kir will
be revealed, and the king will die" (2 Kings 16:9).

Verse 4

"And the fat of his flesh shall be thin." "And the remnant of his beloved shall be revealed" (Targum Jonathan)

Verse 5

And it was as the gathering of the wheat harvest. As in the seventh harvest of the wheat harvest, the reaper gathers the sheaves of the wheat with one hand,
and sows it with the second grain of the sheaves, he reaps it with a sickle, so Sennacherib will uproot and destroy everything, and even the harvester will gather the sheaves.

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In the time of harvest he will gather and carry it, as it is said: Even the ravens will not escape his hand and will be gathered (as he: Shemlaketh Shibliim SAA) in the depth of Rephaim. It is the hill that is before Jerusalem, in the Book of Joshua (Joshua 15:8, 18:16): You will find that the depth of Rephaim is a refuge for Jerusalem.

Verse 6

And he remained in it. Hezekiah and his helpers were in the midst of Jerusalem, men as few as the vinedressers and as the olive-tree: the remnant left two or three grains. Like an olive tree. An olive tree is cut down to gather from the ram, and then "and it is cut in the thickets of the forest" (Isaiah 133). And his flocks preached: And there remained in him in the wilderness of Sennacherib a few people like an olive tree, as it is said: In the Aggadah of Halek (Sanhedrin 122): At the head of the Amir.
At the head of the branch
In its branches. In its boughs, and so "and its branches are whole" (Isaiah 27:10), and so "a fruitful branch" (Isaiah 10:33)

Verse 7

:Jesus. He will turn to his Maker, as "He will save Abel" (Genesis 4:4) :Adam. The righteous who remain in them

Verse 8

:He will not see. He will not consider with his eyes.

Verse 9

:The fortified cities. Israel's
:As the plowman and the farmer are abandoned. Abandoned like this forest, desolate without a man: A plowman. It is a forest, as the word "in the forest" translates: "in the grove" (Deuteronomy 19:5) and he said. It is also a forest, a place of groves; like the abandonment of the cities of the Amorites, which were destroyed in the days of Joshua as a plowman and he said, and they fled before the children of Israel, and the land of Israel became a wilderness.

Verse 10

Plant a tree, ten years old, and you will plant a tree and a bush. For as I planted you at the beginning, I planted Jacob, and in the thickets of your plants I planted will give seed that is not good, like wild plants that are not of the right kind: a vine but similar to a vine.

You were –You shall sow it. You shall sow your seed in the same way that it is planted. And again Yeshua says: You shall sow it with the song of a stranger. married: in the streets and you were mixed in.

Verse 11

On the day you were planted, you were smitten. To speak of your shame: Your songs were smitten with the varieties of dew and dewdrops that spoil the branches of the vine, as if to say: In the place where you were planted for me as a vineyard, there you spoiled with your works. He said to them (Ezekiel 20:5) “On the day I choose Israel, I will stretch out my hand against the seed of the house of Jacob, and I will make them known in the land of Egypt,” and He said (Ezekiel 20:8) “And they will keep watch over me, and will not listen or obey.” And even here, abominations of the regards of Egypt: “You shall be fruitful in the evening, and in the morning your seed shall flourish.” And today Tomorrow, when I bring you out of the earth and gather you to the land, even there you sowed: the evil one
has blossomed like a harvest in the day of famine. The evil one's harvest is abundant, and when it is gathered in the day of famine, the same harvest will come: for the day of calamity.
Ned. It is a high tongue, and therefore "they were established like a flowing ned" (Exodus 15:8), and therefore "a gathering of ned" (Psalms 33:7), and no ned and nod are equal
And human pain. That human wages are paid.
It is said that the sick are sick, and that "and I will be afflicted" (2 Samuel 12:15), and that "for I will heal her wounds" (Micah 1:9). Another thing: "And in the morning your seed shall blossom, until the heat comes; your blossoms shall not be till the heat comes, and the way of the vineyard shall blossom when the heat comes, and he that blossoms in the morning is not worthy; this is in the midrash of Rabbi Tanhuma. (Tanhuma Shelah: 12)

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Verse 12

Woe to many nations. Midhah, the one who leads the people of Israel, will be punished for all generations: a rod that will bind Israel, and will end in destruction (Mekilta, the one who sent Amalek); according to the prophets, the Pharaohs, the prophets, will give Israel into the hands of the nations, and the Pharaohs will be the prophets of the nation, who will give Israel into the hands of the nations. The inhabitants of Sennacherib will be destroyed. For the tongue of 'Tshua' and 'Homah' (Isaiah 22:2)

Verse 13

:And a grove in it. The Holy One is blessed, and his name is like the juice of the mountains. He compares the wicked with the corrupt Shebamites, and with the corrupt Shebamites on the right. The juice of the mountains dries up: He compares the depths and like a ravine. It blooms with thorns that are like cardoons, similar to those that are dragged along in woolen clothes and are not hard, and when the heat of the summer approaches, they are scattered from them and the wind scatters them, and that same scattering is made like a round gourd, like a tree (other books: The Eye) in its strength and power: its branches Around here

Verse 14

:And behold, it is a plague. Demons come upon the enemy and terrify him.
:Before morning they are gone. And the enemy is not in the world:
This is the portion of his horses. The portion of Sennacherib and the portion of Gog and Magog, when they come to plunder him.

Chapter 18

Verse 1

Woe to the land of the chirping of their wings. Jonathan translates: "They have come to her in a ship from a distant place, and their wings have spread out like a hawk flying on my wings." I say: According to Shehen, they are scattered in the east and the land is hot, the birds gather there and it chirps with the wings of birds. This prophecy is about the people of Gog and Magog: As it is said (Ezekiel 38:5): "Cush and Put shall divide you."

Verse 2

Go, O angels, to see whether it is true that Israel will return to their place, which is a nation that is despised and despised, and a people that was terrible in its strength.
:From the day he was chosen as a people, from the day he was chosen as a people.
To speak of a wicked nation, a wicked nation. He will be punished for his sin, one measure at a time, and he will be given over to oppression. Another thing: a wicked nation: "cruel and destitute" (Lamentations 3:1)
:Rivers. Governors of Cush and Noph

Verse 3

All you inhabitants of Tebel and Gov. You are not to send messengers to such a place, for when the mountains are shaken you will see it: when the captives are gathered together, and when the trumpet is blown you will hear it.

Verse 4

:Ishkota. From the reward of Gog's reward, I will turn from all my business and look at my devices to benefit him like the heat of the sun shining on the grass. He will shine and shine like the heat of the sun shining on the grass, as if "to gather the lights" (2 Kings 4:33) :Like a long cloud. He who gathers from the fields is like a soul returning to the heat of the harvest.

Verse 5

For before me. In the midst of his harvest he will cut off Amalek and Gog, before he has fulfilled his desire and has thought that he is plotting to devour his brothers.

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The vine is in its early stages, like a flower. It is ripe, and it is nearing the ripening of its fruit in its words, and to be ripe: and it is ripe, and it is ripe, and it is ripe, and it is ripe. The vine that prunes the vine, they are the scallions and the scallions

:In the choirs. Sharfash Belaz
:And the desertions. They are the roots of the vines that grow in the land of Egypt.
:Hetaz. Cut down and cut down, as if to say: The slayer of the kings and rulers, Gog and his soldiers and his helpers

Verse 6

:They will leave together. Their corpses
:To fly over the mountains. To fly over the mountains
:And the end shall be upon him. All the deaths
of the summer shall be severe. All the deaths of the winter. From where they said: Judge Gog shall come, and shall come twelve months (Seder Olam: Rava 3)

Chapter 19

Verse 1

:Rider on a light cloud. Hurry to send a light cloud. Hurry to cut off his word to drive out the Egyptians and
the idols of the Egyptians from before him. They will not have the power to save their people from the hand of his messengers, the Assyrian. And this is what the prophet said about the Pharaoh of Egypt in this language, why did he not say in this language about the rest of the nations, because of their sins, to be afflicted in this way: "And I passed through the land of Egypt" (Exodus 12:12), "And in all: the gods of Egypt" (ibid.), and through the land of Meir they feared man with a plague that the grave afflicted him.

Verse 2

And I will destroy the Egyptians in Egypt. The end of it explains its beginning: And they fought every man against his brother.

Verse 3

And the spirit shall be consumed. His wisdom shall be emptied, as the "earth's gnat" (Isaiah 24:1)
:The slow. One of the names of a foreign occupation

Verse 4

And I will make him drunk. As in 'and I will shut him up'; and there is another interpretation for the tongue, "and they will make him drunk from the fountains of the deep" (Genesis 8:), :I will shut him up and I will shut him up
In the hand of the Lords it is hard. All the Lords are called in the tongue of many, and even one, as "the Lord of Joseph" (Genesis 33:7), "until his Lord came" (Genesis 33:7) and the king of Az. The king of Assyria

Verse 5

:And they drank water from the sea. And they drank water from the sea.
And they drank. To say "to be broken and to be broken" (Lamentations 3:1). According to Shekel, the land of Egypt is at the hands of the Nile, for no rain falls there, except the Nile rises and waters it by the way of the rivers made by the hands of man. According to you, he compares the blood of Pharaoh to the dry rivers and makes him drink water from the sea. And the sea will not
return. The Nile behind it, and the Nile will go down into it and not come up: and he will water the Egyptians.

:And a river. This is the Nile.

Verse 6

:And they rested. When the waters subsided, the clay became clear to them, and they became soft and rested.
:Thin. In the collection "If it is thin" (Leviticus 14:21) :Lighters of a wall. Deep
lights in the crevices of the walls of cities
:Kane and Soof, who were great there for most of their lives

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Wither. When the lights are dry, the canes stand tall, and they dry up and fall. Jonathan translates it as "withered": "they will not wither", and in another place it translates it as "the branch of Lebanon withered" (Isaiah 33:9): "it will wither". And I say, it is like the word "kzitza", that we will cut off from them from the heat of the drought and they will fall.

Verse 7

The Lord - the light is in the mouth of the light, and all that is sown in the mouth of the light, etc. The light of the beauty of the beauty, and its likeness (Psalms 37:33) “The wicked is cruel and oppressed, and his anger is like the burning of a fire,” and so his friend comforts his friend. Seeds that are scattered by the Nile, and the darkness is in the mouth of his mouth, and all that is sown upon it: everything dries up and is blown away

Verse 8

:And I. To speak my language and mourn.
The fishermen. They are Egyptians, who catch fish from the Nile, which spreads out and flows in many directions: they are made to overflow its banks throughout the whole land of Egypt, what is not like this in all the rivers?
:Wait. AMU Belaz

Verse 9

:Flax workers. Flax seed sowers by the river
Whistles. Two who comb them, and weave fish traps from them, which are made of free:free:free. As in "the beasts of my breast"
(Psalms 8:8), "And he hath torn my windows" (Jeremiah 22:14)

Verse 10

And all the drunkards will be oppressed by her drinks. Ishkalush"a Bel"z, as it is written (Genesis 8:2) "And they shall make the fountains of the deep sweet," that the waters that come out of the river's mouth are sweetened and spread out, and they make pools of clean water and stand in their place, and there are many fish there. And the prophet said that the foundations of their excavations will be crushed, and the pools of sugar
that they made will fall. Lakes of the soul. Lakes of the Sabbath means "Sabbath and rest" (Exodus 30:17), the heavens of the lakes rest and stand in one place. And Jonathan translates: "They are servants of Sukra and water, a man: for his souls."

Verse 11

You will say to Pharaoh, each of you in his own mind, "I am the son of the wise," and later he will fail: in your counsel, you will boast before him, saying, "We are the sons of the wise," and you are the son of the ancient kings.

Verse 12

Verse 13

:Noalo. To speak foolishly.
:We were married. As in "the second wife" (Genesis 3:13)

Verse 14

A mask near. A drink poured into them, which lifts their spirits. The tongue is "a mask of wine" (Proverbs 9:2). :A wine-drinking raven in a vat until it stands in its taste is called a mask: abominations.
The name of the sick is the raven of knowledge

Verse 15

He made a head and a tail, a cup and a bowl. They are the bows and arrows that are in the constellations, six in the firmament of the heavens, and the stars that are made like the head and the tail, and they are given in the book of Leviticus (other books: in the book of Leviticus). And he is to interpret it as follows: "Head and dominion, dominion and throne"

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Verse 16

Verse 17

And the land of Judah shall be a desolation to the Egyptians. When they that are left in Egypt shall hear of the destruction of Sennacherib, which shall fall upon the land of Judah, without any war, and without any war, they shall know that the Lord is in Israel: and Moses shall be strong, and they shall fear and be afraid of the land of Judah.
Haga. To the tongue of Sheber, and terror and fear, to the tongue of "they shall compass him about, and shake him as if he were drunk" (Psalm 17:27), and also: "those who compass the rock" (Song of Songs 2:14)
:For the counsel of the Lord of hosts, which he hath given him, to fall by the hand of Sennacherib, and Judah shall escape out of his hand.

Verse 18

On that day there will be five cities and a body. They said in the Seder Olam (Seder Olam Rabba 23): After he had released the people whom he had brought with him from Egypt and from the captivity of the Chaldeans, Sennacherib stood before Hezekiah with his collars before Jerusalem, and they received over them the kingdoms of heaven, and they returned to the place of which it was said: On that day there will be five cities and a body. And they went and built an altar to the Lord in the land of Egypt, and offered sacrifices on it to heaven, to fulfill what was said: In that day there will be an altar to the Lord in the land of Egypt. And he brought from his flocks, which he had commanded him in the tabernacle of meeting (menachot ket 2) upon the altar of the house of his treasure, the son of Shel Simeon: the righteous, He fled to Egypt and made an altar there: from the wilderness of Canaan. As Israel in the land of Canaan, the city of destruction will say to one. Jonathan translates: "Karta Debith Shemesh Da'adida to the one who is destroyed, it will be said, 'She is better than Nihon.'" Jonathan translates destruction to two-faced: to the tongue "He said to the potter and not "It will shine" (Job 9:7), and the tongue will destroy and destroy. And what will Jonathan do? From the prophecy of Jeremiah, which he prophesied in Tahpanhes: "And he will break the pillars of Beth Shemesh, which is in the land of Egypt" (Jeremiah 33:13). For him, the pillars of the sayings are there, where she stands in the shadow of Shemesh, which is in the land of Egypt, and she stands in the future To Hareb, and what is the boundary of the Lord? The saying is as follows. And Joshua said that Beth Shemesh was dwelling on the border of Egypt on the Sefar, thus it was said, "This is its boundary."

Verse 19

Verse 20

And it was. The altar was for a sign and for a witness between them and the place
:Savior and King. Savior and King

Verse 21

And the Lord will be known. The power of his might will be unknown to them.

Verse 22

:And strike. To strike with the tongue is to strike.
:Wipe and be healed. And after the stroke he will bring them peace.
:And we will grant them. They will be pleased.

Verse 23

:There will be a road. There will be a way of shame, which they will walk on, from Egypt to Assyria.
And Assyria came into Egypt. Jonathan translates: "And the Assyrians shall appear to the Egyptians."

Verse 24

Israel will be a third to Egypt and Assyria. For peace and blessings, for there has never been a nation considered in the world at that time like Egypt and Assyria, and Israel was humble in the days of Ahaz and in the days of Hoshea ben

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The name of Israel will be magnified for its glory and will be a god, and the prophet said: By the hands of the miracle that Hezekiah will perform for his strength: they will be considered as one of these kingdoms for blessing and greatness.

Verse 25

:May you be blessed. To Israel
:Blessed are you, my people. Israel, when I chose you for my people in Egypt, and when
my hand did it, I showed them my mighty acts, which I did in Assyria, and by their hands they did wonders, and they returned to me: and it shall be as if I had done anew, and they shall be my inheritance, Israel, and in this manner shall Jonathan smite them.

Chapter 20

Verse 1

Verse 2

And you opened the sackcloth from your waist. Jonathan translates: "And you will be tormented by a thirst in your heart," and the words are clear, for the mountains of Edom did not command him to wear sackcloth, which he said he would leave behind. And again: He said he would leave behind, and your sandals will be torn off, and it is a sign of mourning. And the interpretation of "and opened" is like "opening the doors of their seals" (Exodus 39:6), to gird sackcloth tightly over his flesh, so that a law may be seen in his flesh.
:From above your waist. From above your waist
:Naked. Jonathan translates: "shameless", in torn and worn-out clothes, and not naked at all

Verse 3

Three years. He will go to Egypt and Cush, and after three years "the king of Assyria will lead away the captives from Egypt and Gog" (Isaiah 20:4). According to him, Shekhabash Tartan plundered Ashdod for three years before the fall of his kingdom to Sennacherib, whose fall was when he brought back the captives from Egypt and destroyed them. The king of Cush before Jerusalem in the city of Kolare, when he returned to besiege Hezekiah.

Verse 4

And the nakedness of Seth. As is 'the nakedness of Seth', and the remaining as the nakedness of "my window" (Jeremiah 22:14) and "my light" (Isaiah 19:9) and "my breasts" (Psalms 8:8)
Seth. The house of Mozah the Hari, and so (2 Samuel 11:4): "And they cut off their loins even to their breasts." And Gemol: This was their father's nakedness, which he saw his father's nakedness and did not cover it, measure by measure.

Verse 5

And they shall be ashamed and confounded. All that look and hope for the help of Ethiopia, and that glory in the strength of Egypt.
: You will be separated. Wnt.Sh Blez

Verse 6

: This is the land of Israel, which was oppressed by Pharaoh for help.
:island. To speak of the islands of the sea

Chapter 21

Verse 1

A matter of the sea. This prophecy is about Babylon, as it is interpreted. And if he says: The mountains of Kebar he prophesied about her (Isaiah 13:2) "Upon the mountain of Neshefa, which is Neshe" and the whole interpretation? Sometimes a prophecy comes from his mouth: one day in one style and later a time in another style

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:Masha from the wilderness of the sea. Jonathan translates: "He casts down the shields of the gods from the wilderness, like the waters of the sea."
:Like storms in the desert, they will come. Like a storm wind that sweeps through a dry land, which raises up a great
cloud of dust. :So they will come from the wilderness to Babylon, many
camps. They will come from
a terrible land. Jonathan translates: "From what event did you serve in it?", and it can be interpreted as meaning "a place of bronze and a scorpion," as it is said (Deuteronomy 1:19): "The great and terrible wilderness."

Verse 2

: A hard prophecy. The prophet says: This prophecy is hard concerning Babylon, tell me.
The traitor, the traitor, Jonathan translates: "They will rape and plunder." And in the Hebrew language, according to the translation, it is interpreted as follows: The traitor came, and the traitor himself (other books: Othach), and the robber came, and the robber himself (other books: Othach). These are the Persians and the Medes who plundered and plundered: Babylon, which has plundered and plundered all the countries to this day.
:Against Elam. And I will come upon
her, O Medes. Upon Babylon in siege. "My God is my helper" (2 Samuel 22:3) The word "God is my helper" is a proverb, and this is: "He is my helper" is a proverb, as "I will return" is all
the rest of my Sabbaths. The Lord does not produce, according to me, as is all the rest of the world, and it is the tongue of many sighs, which many people have, Shushpir"sh in Elaz. All the rest of my Sabbaths, as the world will be rested From me: The queens of Babylon have gone up, now I have returned her.

Verse 3

And he lamented over the destruction of the nations; this is a My waist is full of pain. The Prophet is merciful.
Midrash Haggadah (Tanchuma Balak 1). And in its simplicity, the prophet says lamentation and lamentation, as if these were Babylon:
the lamentation of labor pains. For the tongue of a warrior and a warrior. His servants said (Bekurot 5:1; Leviticus 14:4): Yes: labor pains and labor pains for a woman, as there are six labor pains for the labor pains of a house.
My sickness is called abomination in the tongue of the wise.

Verse 4

:Palazzot. In a hurry,
the breath of my lips. A night that I would have been a slave to, for joy and for feasting. In the book of Josephus, we read that there was joy because his troops defeated the Persian army. That night I was in great fear, for it was said (Daniel 5:1): "Belshazzar king of Babylon served bread in abundance and in abundance," "His wives were evil and in abundance," "In the night he was cut off and in abundance," "And Darius received the kingdom in a certain way" (Daniel 6:1).

Verse 5

:Tsofah Hatzofit. The menorah stands tall, with a large head (seg hand) shouting to the menorah Tsofah.
: Eat and drink. And from within the eating and drinking cried out: Rise up, the soldiers.
was Anointed a shield. Shields of goatskin were made, and they were anointed with oil, as if to smooth the skin. And thus it said of Saul (2 Samuel 1:21): "For there was a shield of mighty men made desolate," and he cast out his anointed and did not accept it, and Saul's shield was made as if it had not been anointed with oil.

Verse 6

Go, stand there, waiting. One of your disciples will come to call you a prophet, to the length of your throne, to Babylon, and he is Habakkuk, who is a scribe, and he stood in the midst of it and said (Habakkuk 2:1): "I will stand at my guard and watch to see what he will say to me." The Holy One, blessed be He, said to Isaiah: His standing is for him, watching, And I will give him confidence from me that he will stand firm in his hope, and when he sees the fall of Babylon, he will say,

Verse 7

And he saw a chariot. And I saw him there as it were a chariot with horsemen, one riding on a donkey, and another riding on a camel: and Simon was a Persian and a Medes: and he
heard Kesheb, and there he heard his prophecy, as it were a multitude of thousands of men bringing forth soldiers.

Verse 8

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And he called Aryeh. He is Habakkuk, 'Aryeh' in the gematria as 'Habakkuk'; Isaiah prophesied that he would go to Habakkuk to pray for this and say thus: For Mizpah, O Lord. O
Lord, for Mizpah I will stand continually day by day to make known to me for this.

Verse 9

:And behold, this is coming. When he prays to God, he will see what looks like a human chariot
and a body that has fallen, fallen into Babylon. Jonathan translates: "You will fall and will yet come to fall," two falls year after year: it began at the hands of the Medes and Persians, and the second year at the hands of the gods, and Babylon will be among the kings of the kingdoms, like the overthrow of Sodom. And so it is written in the Seder Olam (Seder Olam Rabba 28): And in the year of the hearing came this word of Darius, and after him in the year of the hearing, "And Babylon shall be the sword of kingdoms, as a whirlwind and a whirlwind" (Isaiah 13:19).

Verse 10

From the mouth of the Holy Spirit to establish my threshing floor and my grain store, my sanctuary, my grain store, which I have commanded: you in the way of righteousness, as a man who threshes and a sower who comes into the
threshing floor: which I have heard. From him I have told you.

Verse 11

:Likeness. He is Edom, and therefore he says, "I am like a stone in the midst of the sea" (Ezekiel 27:11). To him who calls out from the city. The Holy One, blessed be He, says: "To him who calls out from the prophet, or from the angel, from the kingdom of the city"?
Watcher, what is the night? Watcher of Israel, what is the night and this darkness?

Verse 12

A watchman said: Blessed is the Holy One.
:Come in the morning. Come before me to prepare breakfast for you.
: And night. It's okay to do it until the end: if you're
in trouble. if you ask for a quick end
:I will bring him back. In return

Verse 13

:A matter in the Arab world. They
hanged him in the Arab forest in the Arab world. I have seen what you have done to my people in exile, and they have asked their captors to lead them on their way, because you are their uncles' sons, but you have shown them mercy, and you have gone out and lived in the forest by the way of the passover.
:Archot Dedanim. Sons of Dodchan

Verse 14

To call a thirsty person a way to bring water, and you, the inhabitants of the land of Tima, have not done so, but in their bread they have brought them a stranger, and they have brought them some of the salted food and fragrant incense, full of spirit, and he has eaten and wants to drink, and he has put the incense into his mouth, and the spirit has departed from him and he has died. Another thing: You may read: I did not do this to your father, when he was thirsty I brought him to a well of water –He was thirsty, he was thirsty. (Genesis 21:19)

Verse 15

:For from the face of the sword they have wandered. My people
An abandoned sword. Spread out over the face of the land, as in (1 Samuel 3:16) "And they were forsaken over the face of all the land," (2 Samuel 5:18) "And they were forsaken in the depths of Rephaim." Another thing: forsaken as in "to be forsaken," all letters whose origins are close to being from one place to another, as in Lam. 4:13, as it is said (Nehemiah 13:7) "To do is not to be ashamed" as in to be ashamed

Verse 16

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M Like a hired hand, I will be careful to shorten the term, like a hired hand hired for two years, who is careful at the time of his payment.
:year

Verse 17

And the remnant of the
archers of the mighty men of the children of Kedar. In the valleys of the archers, they are like their fathers, of whom it is said (Genesis 21:20) "And it was: a multitude of archers."

Chapter 22

Verse 1

:Valley of Vision. It is Jerusalem, a valley about which many prophecies were prophesied.
For you have gone up to the roofs. When an army comes against them, they go up to their roofs to see the army and to fight against them. And many of his flocks spread out over the priests, who ascended to the roof of the temple, with the doors of the ark in their hands, as it is said in the Masekhet of Taanit (Taanit 29a). And the Midrash of the Haggadah says that they were the ones who were in the spirit, in what way did I cry out (Phititha 24)

Verse 2

A city full of joy. A city full of joy, the voice of many people, Homiya and Aliza, now what are you doing? Are you mourning?

Your prisoners are not prisoners of the sword. It would be better if they were prisoners of the sword, than now they are prisoners of famine (Lamentations 4:9)

Verse 3

:All your officers will wander together. Zedekiah and his servants will go out to the desert by night (2 Kings 25:4)
The bow was forbidden. When the Moors threatened to shoot half of the bow, they were forbidden to be confined within the city, and all those found in it were forbidden to be together with the arrows, and most of them fled far away before they could do so.

Verse 4

Depart from me. Depart from me! Thus says the Holy One, blessed be He, to the ministering angels (Lamentations 24:24).

Verse 5

And defeated. Trampled, as "they trampled my divisions" (Jeremiah 12:10), and as "like mighty men trampling in mortar: the streets" (Zechariah 10:5)
: A cold crack. A brown crack day.
:And flee to the mountain. And the voice of a cry to flee to the mountains, to escape

Verse 6

:Nasha Ashfa. Ashfot Hatzim, Kuybarts Blez
And Kir Erah was a shield. Jonathan translated: "And the bullocks of the field were destroyed," and it is like "Aroth on Yaor" (Isaiah 19:7), "And he was as a citizen of Raanan" (Psalms 37:33). And Yash for a horseman, and Kir Erah was a shield: 'Kir' is the name of the city, as it is "And he took Kir" (2 Kings 16:9), the sons of Utha Medina took their shields: upon Jerusalem

Verse 7

The gate was built by the king. It was called the city of the gates, and its example is found in the book of Kings in the battle of Ben-Hadad: "They built it against the city" (1 Kings 20:12).

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Verse 8

:And he shall be delivered. To
the tongue of the people of Judah: The house of the sanctuary, which was a shield, and a shield, and a shelter
over them: And he shall look on the day of his visitation. He shall
make them to fight with them until they kiss the house of the forest. They are the shields, three hundred and of them Solomon made a shield, "And
the king gave them: the house of the forest of Lebanon" (1 Kings 10:16)

Verse 9

: In the breaches of the city of David. In the breaches of the wall you saw that they had
multiplied and gathered together the waters of blessing. Jonathan translates: "And when the people sat down to drink the waters of blessing, they were gathered
together," that is, in the breaches of the city of David to fight there, according to what you saw, six days there was rest for Jerusalem and rest for the ram:
from that day

Verse 10

And you numbered the daughters of Jerusalem. How many daughters were there to each one? You gave them from them according to the
number, to take the stones and the timber to build the wall.
:to build. to strengthen, to fortify "fortified cities" (Numbers 13:28)

Verse 11

And you have made a pool of water to be a stronghold for the city.
: Between the walls. The walls are like a wall: a soldier and a wall, and you have not seen the old
blessing, and you have not looked at its work. And if you say: Hezekiah also did so, as it is said (2 Chronicles 23:5) "And he
strengthened and built up all the wall that was broken up, and he went up to the towers and outside the other wall, and he
strengthened the wall of the city of David"? Hezekiah was "strong in the Lord God of Israel, in safety and in health" (2 Kings
18:5), but you, in the days of Jehoiakim and Zedekiah, did not look to her
works: and she was created from afar. Since He created the world, He has built Jerusalem and the temple in a
dream: You have not seen. You have not considered.

Verse 12

Verse 13

:And behold, there is joy and gladness. The Holy One, blessed be He, is like a mourner before Him, and you eat and rejoice,
for tomorrow you will be buried. In the world to come, the prophets tell us that from the Holy One, blessed be He, there will be no
portion for us in the world to come, we will make it pleasant for us in his life.

Verse 14

:Until death. Jonathan translates: "We will die in the world to come."

Verse 15

The sacrificial fire. It was beautiful, and therefore (1 Kings 1:2) "And he was a sacrificial fire." And the Midrash Haggadah
says: "From my sacrificial fire he came to Jerusalem" (Leviticus 5:5) Asher
was over the house. Of him was over the house of the sanctuary, six say: Kohen Gadol, and four say: Amarkel

Verse 16

What is the reason for the inscription condemning him, according to which she wanted to hand over Hezekiah to the king of
Assyria, as the Sanhedrin (Sanhedrin 26a) wrote in Pitaka and Shada Begira: "Shebna and his help completed him, Hezekiah: and his
help did not complete him"? And
from me, you are gone. Who from your family is buried here?

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He carved me from the top of his grave. He carved him a tomb in the tombs of the house of David to be buried among the kings, therefore he says to him: "What inheritance do you have in the tombs of
the dead?" He carved me with my laws. Judah will remain, as "My neighbor is a tree" (Deuteronomy 33:16), "He raises me up from the dust of the earth" (Psalm 113:7)

Verse 17

A man staggered. Like a rooster, he staggered from place to place (and he called Rabbah there), and his rabbis said: (Sanhedrin 26a): He staggered, he was very stubborn, he was very stubborn.
You will flourish like a bird in exile. –And your coat is a coat. As in “And he was a little among them” (1 Samuel 25:14), to mean ‘a little’
And his flocks said (Leviticus 5:5): "The plague of Pharah has blossomed in him, as you said, 'He will flourish on their lips'" (Leviticus 13:1).

Verse 18

:A turban will cover you. As a turban that covers the head, so enemies and oppressors will surround you like a
turban. A turban is encircled, and its many turbans are spread out (Leviticus 5:5) to the tongue of 'turban', who read Plut"a: Bel"z, who throw it and receive it from hand to hand
:To the land of broad hands. "In Caspiah," the name of the place (Ezra 8:17)
You shall die. And you shall not be buried in the tombs of the house of David, and your chariots shall be like the chariots of your fathers, turned into shame: the house of your lords, which you have desired.

Verse 19

And your use in the sanctuary will destroy you. ÿÿÿÿÿÿÿÿÿÿÿÿÿÿÿÿ.

Verse 20

To the gods. It was the cause of the captivity when Sennacherib was defeated (Isaiah 30:3), just as he was defeated when he went out to Rabshakeh, and Shebna and his helpers were captured and dragged by the tails of their horses, as it was in the Sanhedrin
(Sanhedrin 26:2). When Sennacherib went to Tirhakah, the king of Cush, Shebna and his helpers were captured and he went, just as :We are in the order of the world (Seder Olam Rabbah 23)

Verse 21

Verse 22

:Opener of the house of David. Jonathan translates: "Opener of the house of Makkedah and ruler of the house of David."

Verse 23

And his place shall be established in a sure place. "And he shall be faithful, a faithful servant, who serves in the place of the living," Jonathan translates. Faithful means "existence," a place that is faithful to those who bear burdens upon it, because it will not die. Sares renders the verse: "And his place shall be established in a sure place."

Verse 24

The ts'a'im and the ts'a'im. Jonathan translates: "Ben'a'im and the sons of Ben'a'im." And Menachem, his companion, with "the ts'a'im of the ox" (Ezekiel 4:15), from the fact that the tongue of the wicked is like thin, thin, and sharp, which come out of the bowels of a believer, and it will be: the ts'a'im on the tongue of 'Yitz'i'ah', the word that comes out
:All the vessels of the little one. The little ones in their families will be proud of him and will be proud of him.
The vessels of the altar and all the vessels of the altar. Jonathan translates: "The priests shall wear the ephod and the sons of Levi shall wear the ephod", and there shall be altars to mean 'vessels of service', with which the priests minister in the house of the altar. The sons of
Levi say in
the song

Verse 25

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:Tamush Hayateed. His greatness is Shel Shebna
and the fame of Mesha is upon him. The sons of his family and his help who are proud of him and who take in him all the things of
the wolf, his image is like Yated, like those who boast in him and who are burdened with him for a matter that they load for their pride. :Hayateed.
And he shall loose him: and the prophecy that was prophesied concerning him shall be fulfilled.

Chapter 23

Verse 1

The ships of Tarshish were at night. They were in the hands of the merchants of Tyre, who brought ships: Tarshish traded
for Tyre. Tarshish is the name of the sea, because it
was a robber from house to house. For a robber from within, from a place where you were accustomed to lodge, from the
land of Kittim, from the land of the living. They are the Romans.

It was revealed to him. The robber to the men of Tyre. Another thing: From the land of Kittim it was revealed to the men of
Tarshish a robber: Tyre, who fled to Kittim and from there the rumor was heard

Verse 2

My people are like that. They are like that, my people are like that; why? The merchants of Sidon, the seafarers, were your
merchants in all your merchandise; now, when you fall, you will fall, Sidon with her, because they were like a pillar in
your midst, every day you walk.

Verse 3

And in many waters. There was a seed from Egypt, which dwelt by the Black River, unto Tyre: a harvest
of light. From Egypt there was a seed brought unto Tyre.
Blackness. He is the Nile, of whom it is said (Joshua 13:3): "From the blackness that is before the Egyptians," and he was:
bringing the produce to the land in the ships of the Egyptians
:And it was so. Image:
The merchandise of the nations. Because of the multitude of peoples that were in it, all the nations brought merchandise to it.

Verse 4

:I am ashamed of Sidon. She shall be a
nurse to Tyre, for the waters have spoken. For Tyre, that dwellest in the fortress of the sea, which is the head of the kingdoms, hath said,
Beget me as I have not travailed, and bring forth children, for they are all slain, and beget me as I have not exalted virgins. And so –
Jonathan cursed them. And his ancestors said in the Haggadah (Books of Numbers 44): The shepherds of Sidon, for they said, "What
am I, since I have no sons and daughters to worry about, that they may not be oppressed in my time? I am not a second commandment
judge, go and worry about buying me to cross the border of the land that is mine, for how much and how much is my shepherds' flock?"
:In all these

Verse 5

:As soon as the Egyptians heard that I would bring ten plagues on them, they were drowned in the sea.
:They will start. They will panic.
When hearing. Those who hear when the sound of the trumpet comes, for even the blows of the trumpet will be a pattern of those
blows: "blood and fire" (Joel 3:3) A pattern of the blow of blood, "the sound of a shout from the city" (Isaiah 60:6) This is
the croaking of the birds, "and we will turn her wings into pitch" (Isaiah 34:9) and so on.

Verse 6

: Pass over. Men of Tyre to Tarshish

Verse 7

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Is this Eliza for you? The mountains have fallen before you, and he will say to you: "Is this the city that was Eliza in your eyes, which from ancient times was Eliza? Now its feet have led it far away to seek it: "Manoah."

Verse 8

Like Canaan. Like a thief, like "Kenan with scales of deceit in his hand" (Hosea 12:8), "And he shall not be like Canaan again" (Zechariah 14:21)

Verse 9

:All my turtles. Strong position

Verse 10

:I will pass through your land. To the exile

:As a light. As a light this is that coughs and spreads
out: The city of Tarshish. The city that dwells by the sea of
Tarshish has no harbor. There is no strong hold, and the region is a place of refuge, a port to the tongue of 'region', as it is (Psalms:119:19) "And to the port Tamid he will make her girdle", and all 'region' to the tongue of 'strong'

Verse 11

:His hand is inclined. The one who is inclined

:The Lord commanded to Canaan. He commanded his readers to Canaan.
To destroy. As in 'to destroy', and so on "to go and tell in Jezreel" (2 Kings 9:15) as in 'to tell', and so on "to make the voice of thanksgiving heard" (Psalms 22:7) as in 'to make it heard'
Stronghold. Tyre and Sidon were like Canaan, as it is said, "Sidon in its beginning" (Genesis 10:15).

Verse 12

?Kittim. To the land of Kittim, arise, pass over, even there you will not be comforted. Why do I say, arise, pass over?

Verse 13

This is the land of the Chaldeans, this people was not. It is not fitting for them to be a people, whose mountains are called "the bitter and hasty nation" (Habakkuk 1:6). They are a people who have erred, from among the Hebrews, whom the Holy One, blessed be He, engraves upon their foreheads, as He has said: The Holy One, blessed be He, engraves upon them in the tabernacle of the tabernacle (Sukkah
2:2). The foundation of the tabernacle is blessed. His fleets are great, his ships are great, as is "a mighty fleet" (Isaiah 33:21).

Shayahu To speak. Of the and Batches (J.) against Tyre. In its fortresses (Lev:14), the Burfreytz of Belaz will besiege the Kirchim.

They will destroy her palaces, saying, "Awake, awake" (Psalm 116:7), saying, "Arise, and be razed to the ground."

Verse 14

Verse 15

And she forgot the plague. According to the one who remembered her in the language of the shameless, in the language of a 'whore,' he said, "And she forgot" like a whore who forgot her lovers, even she will forget because there are no merchants and merchants who turn to her, according to the one who will be destroyed

:The days of one king. The days of David were seventy years; and I know not what this sign is that is given here, that it shall be to the city of a little memory, that it shall be awakened from its baseness and return to those who were its slaves, to return to it, to return to its former state, as the song of a
harlot. She sees that no one turns to her, and she carries the voice of a raven and delights in song, O raven: upon her lovers.

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Verse 16

:Sing a lot. That is to say, even sing a lot of supplications and humble your pride.

Verse 17

:To Athena. To her forefathers and to her tenth, to the hands of her husband, and to her sign in the language of Ghana.
:And she fornicated. And she poured out her wine, and with a shameless tongue she uttered it.

Verse 18

:Holy to the Lord. Future righteous people will despise it as a sign when the Messiah the King comes: it
will not be hoarded. To be hoarded: and it
will not be stored. It will not be passed down to their children.
:And for the covering of the ancient. For those who wear the robe, the ancient is praised, as "the ancient will speak" (Psalm 36:4)

Chapter 24

Verse 1

Behold, the Lord will scourge the earth and make it desolate. The mountains of Nebo are a burden to Israel, because they were promised this comfort, and they will see great affliction before it, so he said to them: "I do not say to you that you will inherit it, for behold, the Holy One, blessed be He, is watching over you and will bless you, and those who are left of you for the day of redemption, "How will they lift up their voice?" (Isaiah (24:14), this is the end of the matter, and to them is my prophecy: the good prophecy:
a thorn. Empty and a
thorn. Destruction
:And her face was distorted. And her thoughts were dismayed. A perverted tongue "I abhorred hearing" (Isaiah 21:3)

Verse 2

Addition: And it was as a people as a priest. It is not like the rest of the travelers, whose master leads his servant and whose wife leads her flock, the master is honored and the servant is humbled, the wife is honored and the flock is humbled, but: when the captives lead the captives, all are equal before him.
As the buyer, so the seller. When the people sit down on their land in security, the buyer rejoices and the seller grieves because he will not return from his sale. But when the Lord leads you, the buyer will not rejoice and the seller will not mourn. And so, as the borrower and the lender, both are equal, the borrower is not free, and the borrower, if he did not lend to this, would be the one who took it. As the borrower falls into money, and the borrower falls into all the evils of things, as in: – Thus. As the borrower is like the borrower in his case: “For you will bear a terrible burden in your neighbor.” Until wine and oil and grain and wine, as it is written (Deuteronomy 24:10)
:here

Verse 3

:The eye will be opened. It will be emptied. :The
contempt will be despised. The tongue will be plundered and spoiled.

Verse 4

:Desolation. As in "And the land of Nabal" (Jeremiah 8:13), to speak of "Chamash" and to lose strength :Misery. To speak of "humiliation", as in "the miserable Jews" (Nehemiah 3:33) :Desolation. It is the land of Israel, which is seasoned with many afflictions :From the height of
the people of the land. The pride of the people of the land

Verse 5

And the earth is like a cloud: it makes grass grow, but it makes no grass grow; it seems to grow, but there is no grain: in its thickets

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:The foot of its inhabitants. In the path of its inhabitants:
The covenant of the world. It is the Torah that they received in the covenant

Verse 6

:Al Ken Ala. At the hour of the seventh day of Shawa
:Haro. To have a dry and thirsty tongue in the heat of the fire, as is "a parched nose" (Jeremiah 6:29)

Verse 7

Verse 8

:The sound of drums. That you might say, "Behold, joy and gladness" (Isaiah 22:13)

Verse 9

Verse 10

:Kiryat Tohu. When you break it, it will be called Kiryat Tohu.
From the entrance. From the entrance to the middle of a person.

Verse 11

:Willow. Darkness
:The land is in ruins. It is Jerusalem.

Verse 12

And the gate will be broken down. In the hands of the gods of Galmud, the houses will be ruined, without inhabitant, its destruction: the gates will be broken down in the hands of the wicked.

Verse 13

:For thus it shall be. Israel shall be left among the peoples, one in a city, and two in a family.
:Like a drop of oil. The grainy residue on the head of Amir

Verse 14

:How will their voice carry them? To that few who remain, the good that I have foretold will come (Isaiah 23:18)
:They escaped from the water. What remains of what they escaped to the sea in the deliverance from Egypt

Verse 15

So they are burning. Jonathan translates: "In the days of Nehorah to Tzedekiah," for Shethi (other books: Me'orot) for the redemption of Babylon and for Edom. And Menachem said (from the author: Ar) 'Urim' means 'severed branches and branches' that were scattered there, and so "Ur of the Chaldeans" (Genesis 11:28) in the valley of the Chaldeans, and so: "Ma'oret of Ziphoni" (Isaiah 11:8) was broken by Hor. His/her suffering

Verse 16

From the wings of the earth. Jonathan translates: "From the house of Makkedah," which is at the end of the land of Israel in the east, as it is written (Maesher 12:2): Lod from the west and Jordan from the east, it is found from Jerusalem to the Jordan a day's journey. And I say according to its simplicity: We heard it from behind the curtain that they were coming to the high places of the future. Dickim To be in a position and to be in a position to be –From the wings of the earth, and what are the songs? My dear Latzid

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And he said, My secrets are unto me, and so on. Woe unto me, that two secrets have been revealed unto me: a secret of Pharaoh's wrath, and a secret of salvation, and the distance of salvation is far, until the enemies come, plunderers after plunderers, and robbers after robbers :)Sanhedrin Part 1). Five of the sayings are here

Verse 17

Fear and horror and horror upon you. Upon the peoples who dwell in the land:
horror. An abomination to the house of the Lord, as it is interpreted and said.

Verse 18

He will fall to the one who escapes from the sword of Messiah son of Yosef. –The one who flees (from) [the voice of] fear will fall to the ground and body
:The sword of Messiah, the son of David, and he who escapes from there will be caught in a trap in the battle of Gog

Verse 19

:The fear of the Lord is broken. The tongue is broken, as in (Psalms 2:9) "You will tremble in the midst of the iron."
:The decay has occurred. To say decay

Verse 20

:Camelona. A tent of Christians at the head of the ram

Verse 21

:The army of the high ones. He will overthrow the princes of the nations. (Mekhilta Beshalach, Song 2)

Verse 22

And they gathered. The people gathered, it was for their own evil, to prepare a prisoner for the pit of their own destruction, those who were bound for Gehenna: for Gehenna
:And they shall be shut up in a prison. They shall be seven generations from
the generations of Gehenna, and for many days they shall be visited. The punishments of many days shall be visited upon them, and this is the foundation of the Clear (in the translation of :Yotzer the Interpreter of Zachor): "For many days to be reckoned, to reckon unto them reckonings."

Verse 23

And the white stone was dug, etc. Jonathan translates: "And they shall bow down to the sun, and they shall bow down to the sun."

Chapter 25

Verse 1

:Advice from far away faith Amen. Advice that you advised from far away to Abraham in the covenant between the children
faith Amen. Faith is faithful. Amen as 'tent', 'food', and it does not work for one tongue but for another: action, Abairman's son Bel'z

Verse 2

For you have made Mount Seir a city for the palace
of strangers from city to city. Because they have made your city a refuge, that they may destroy it, you shall make its palaces a desolation, a desolation for ever: it shall not be built.

Verse 3

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Verse 4

A shelter from the flood. A tent is a shelter from the flood, and a shade for the garden from the scorching sun. And what is this flood? It is a spirit: the ravens, for the spirit is like a stream that flows in the wilderness and its waters are scattered.

Verse 5

: As the burning in Zion. In a time of drought, which dries up the seeds to sprout, so shall the pride of strangers be subdued.
Horeb in the shadow of a cloud. When the waters gather in a cloud in the days of trouble, in which all rejoice, so shall a song answer: The righteous sing of the oppressors and their downfall.
:Singing. The phrase "you shall not sing" (Leviticus 25:4)

Verse 6

:And the Lord of hosts will make a covenant with all the nations. When they come to Jerusalem
to fight, they will drink oil. They think that it will be as good as oil for them, but it will turn into a covenant with leaven.
Oils are anointed. Oils and ointments are like the ointment of mighty ones, there will be refined yeasts from every oil bottle: and wine, there will be nothing there but yeasts alone; and all this in the battles of Gog and Magog

Verse 7

The covering. The covering. The covering over [all] the peoples. The covering over all the peoples, the covering as it is "and shall set his face" (1 Kings 19:13), "Behold, she is covered in Shemlah" (1 Samuel 21:10)
:And the mask. To speak of the snares and the power

Verse 8

:The mouth of death. They will cover him and destroy him from the face of Israel (Pesachim 68:1)

Verse 9

: And he said. His people on the day of judgment "Behold, they are dead
and alive": They hoped in Him and He will save them. They hoped in Him that He would save them.

Verse 10

:For the hand of the Lord is strong. His strength is in every place.
:And it shall be trodden down. It shall be
trodden down: under it. In its place. And it shall be trodden down as it is "and the ravine shall be trodden down" (Ecclesiastes 12:6)
:Matben.
Teben :Madmenah. Clay, and that "like clay on the face of the earth" (Jeremiah 8:2)

Verse 11

And he spread out his hands. And he broke his hands and his bones, and with the satisfaction of his hands he wept.
:Swimming. Rowing in the water
: To wash. To scourge, and hence "from where they washed" (Ezekiel 33:5)
: And humbled. He humbled his pride.
–With the multitude of his hands. For the phrase “and his multitude” (Deuteronomy 19:11), Jonathan translates: “the multitude of my hands” are walls and towers, as in – a place where there is a multitude of his hands, and they are towers high. The multitude: “its multitudes have fallen” (Jeremiah 55:15)

Verse 12

He says to Moab: "Restore your walls."

Chapter 26

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Verse 1

A city of strength, a salvation for us. The city of Jerusalem, which was from then on a stronghold, a salvation for us: the Savior of its walls and its army: and it is broken down. A low
wall before the high wall.

Verse 2

: Open the gates. Shelah, and a righteous nation will enter into it, guarding it.
Shelah kept and hoped in her captivity for many days for her faith. Shelah, blessed is the Holy One, who will establish her trust: shelah, who trusted in the mouth of his prophets for their redemption.
Keep. Give, and so (Genesis 37:11) "And his father kept the word," and so (Deuteronomy 7:12) :"And the Lord your God keep you"

Verse 3

He created. May your glory be upon the Holy One, blessed be He, and may He be exalted above him with strength, who did not waver from his faith in the path: even in the night of terror and torment.
:Tizrat. May there be peace, for in you there was confidence, and in your mouth the righteous one will be your helper.

Verse 4

: For the Lord has come. For he has established himself above it, for he is the "door of the Lord," the rock and fortress of eternal refuge.

Verse 5

:Dwellers on high. Tyre and Shaar are lands

Verse 6

:The feet of the poor. The Messiah, the King, of whom it was said: "I am poor and riding on a donkey" (Zechariah 9:9) :The feet of the poor. Israel, who were poor until now

Verse 7

I will lead the righteous from the upright. I will lead the righteous from the upright to receive his reward, the Lord will lead the righteous to the upright, to lead him in his way I will lead him to receive his reward. And the righteous is Jacob and his seed, and this is his reward: I will lead the righteous from the upright to receive his reward, who
walks in righteousness. The Holy One, blessed be He, is the one who makes a path for the feet of the righteous. This is the advantage of the tongue of the counter-facer in Belaz, like a king who sits and thinks and ponders in his heart what he will do, this or that, thus: he is upright in his heart to guide him on the path of receiving a reward for all that he has directed his actions before you with skill.

Verse 8

Even the days of your judgments, O Lord, have been waiting for you. As we have hoped to receive good from you, so have we waited for you: to see the days of your judgments of vengeance on the wicked.
: For your name and for your remembrance, the desire of the soul. We want you to see where you are going, to take revenge in your trouble.

Verse 9

:My soul has known you. In my exile, which is like the night, to do these things, even my
spirit within me will burn. I will beg you for all this, why? For when your judgments come upon the land, which is in the hour of judgment, you will do evil.
Righteousness is like a pillar of fire. It is like a pillar of fire that you set apart for your judgments and give thanks for your judgments. The sinner is seen as a scoundrel, but the righteous receives a good reward.

Verse 10

John was wicked, but not righteous. And because he went to judge the wicked man's deed, which was between two righteous men, and not righteous: (Sanhedrin 32:2)

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:In the land of the mighty. Jerusalem and the holy place, he will begin to plunder and to despise and to destroy, and
he will not see the pride of the Lord. He will not consider your greatness and your pride in his eyes, and he will not see the tongue of 'the
wickedness of Job 1:5 (and measure: he will not see, he will not think, as it is "So shall Job do")

Verse 11

The Lord has raised his hand, etc. I have seen many Haggadah scholars reciting this section, both its upper and lower parts, and they
are not concerned either with the accuracy of the pronunciation or with the order of the recitations, and I needed a well of guidance on the methods
of the order. And the Midrash of the Haggadah Yesha Shembekesh, asking the prophet and so on, said: It is better that they should be
ashamed and ashamed (Eliyahu Zuta 22). And this is not after the tongue, for there is no writing here, 'The hand that was lifted up'. And again,
the one who lifted up the cup is divided from the cup as it is taken out; every 'hand that was lifted up' that called for his desire for the bed, and this
He is pleased with her, as in (Genesis 37:7) "Behold, my daughter has arisen," and as in (Ruth 1:15) "Behold, she is returned to her enemies, but
they will see her and will slay her," for their tongue is past. Even this, O Lord, the hand of your might has departed from me.
Your strength: For they have seen your way prosper. When they seek your water, they will see and be ashamed:
The envy of a people for the good that will benefit your people, even in anger they will fear your judgment of vengeance that will consume them with fire.

Verse 12

Judge. Prepare, and then "the lips of the vessel" (2 Kings 4:30), and then "to the dust of death you judge me" (Psalms 22:16), and yes to solve all
the language of 'Shema': for even all his deeds. The evil ones: you have done to us. As against them, take
us from your hand in all his sins

Verse 13

:In his name. We will be his lords and we will serve him. In a
matter that is not according to your will, other gods are required, to go beyond your law, and we will only remember you: and we will not mention the
name of his god in any other god except in him alone: your name. The name of your divinity is
remembered, for his God alone is God.

Verse 14

It is your will that these wicked people will not live in the world to come, and that those who have burned their hands Dead, but alive.
in your commandments will be healed, but that they will have a resurrection.
Therefore you have visited and destroyed them. Did you not visit them with a grave and destroy them with the words of your mouth, as it is said,
"Thus I will utterly blot out the remembrance of Amalek" (Exodus 17:14)

Verse 15

They You added to the nation. To Israel you added to them Torah and greatness and honor, and everything you added to them was honored,
give thanks and praise before You for all Your goodness (Tanhuma Pinchas 16). In their goodness they do so: Israel is before You a glory and
honor, and a blessing to them.

Verse 16

:The Lord is in the midst of your judgments. They do not ponder over your words.
:A place to pray. A place to pray and pray.
:You are a slave to him. Being a slave, your suffering is not for them, and such is their prayer.

Verse 17

As a mother brings forth a child, so they were before you. We see renewed sorrows and believe that they are among the signs of salvation and
redemption, because we are confident of redemption from you, from the midst of hardship and sorrow: like a new-born child, these are
among the signs of salvation and redemption: before you. From your cuttings

Verse 18

We conceived him, we gave birth. We gave birth as if we were born, as if we were close to the Redeemer, and he is a spirit and there is no salvation.

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: Salvation is not made by the earth. In all its sufferings and afflictions, we do not prepare salvation for it, but they will fall. And the peoples who live in the wilderness will not fall, who have conquered and filled the earth. And Jonathan will interpret, "And I and your people will strike him" (Exodus 33:16), none of the inhabitants of Tabeel will be able to do a miracle.

Verse 19

A They will live from you. Here the righteous will live, by asking your water they will live who are dead because of you. The word of the queens before you will stand, saying, "My dead bodies will rise, the dead bodies of my people who have been killed because of me, this will be their resurrection." What is written above (Isaiah 24:14) "Healers, they shall be established," but to Him: they shall be established

Wake up and sing. All this the Holy One, blessed be He, will say to them, "Wake up and sing." In the language of His commandment He is: This

:For the light of your light is light. For it is far from you to do this, that the light of your Torah and your commandments will be to them a light of light, and you will bring them to the land of the Rephaim. And you will bring the land of the Rephaim to the ground and to the dust, whose hands have turned away from your Torah (Ketubot: 11:2)

Rephaim Taphil. According to what He said, "The inhabitants of Taphil shall fall like a thorn" (Isaiah 22:18), He repeats and says: "He will fall, for there is no righteousness in him to fall."

Verse 20

In the houses of the synagogues – Go with me, come into your chambers. This is a response to the prophet: Go with me, come into your chambers and into the houses of the midrash. Another thing: Be mindful of your actions in the chambers of your heart.

Thus did Rabbi Tanhuma exhort: "Close the doors of your mouth, that you may not think about it after the time of judgment."

:My friend. Hide me for a little while until the wrath has passed, for I will surely command those who hate you.

Verse 21

:For behold, the Lord will come forth and go. From the measure of mercy to the measure of judgment (Yerushalmi Taanit 2:1) :The inhabitant of the land. He is Mount Seir :On the slain. Those who killed in Israel

Chapter 27

Verse 1

For Leviathan, he said, "He made a wind and a wind." Jonathan translates: "He made a wind like Pharaoh, he made a wind like the first king, he made a wind like the second king, he made a wind like the second king, he made a wind like the first king, he made a wind like the second king." "He

made a wind like the first king, he made a wind like the second king, he made a wind like the first And I say: According to him, three nations are reckoned, Egypt, Assyria, and Edom. Therefore, he said concerning him, as he said at the end of the matter, "And the perishing ones shall come into the land of Assyria, and the outcasts into the land of Egypt" (Isaiah 27:13).

Leviathan, the serpent, is the one who is in the sea.

Verse 2

On the day of judgment. At the time of redemption they will sing to Israel: "This is a vineyard of clay, whose best wine is poured out." And the LORD said, "Clay:

Verse 3

:I am Jehovah, a Christian. In the time of exile

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To calm her down. Little by little I will make her drink the cup of Pharaoh's wrath that is coming upon her, before I command her to eat her, so that night and day I will watch over her. And Jonathan will interpret: If I had not commanded: their sins are too much for me, night and day I would have been a shield against them.

Verse 4

I have no anger. I have no mouth to vent my anger on the workers of the stars and fortunes, according to the word of Israel: sinners, and the measure of judgment is a grievous thing. Give
me and I will eat at the command of the Lord. Give me a place to rest in battle. Among the sons of Melchite, and he is Ishmael, from who whom are they, and the law of judgment is not fulfilled, to destroy the land that Israel shall dwell in, and it shall be given to me to keep and to sit among the sons of Melchite. I will make a breach in the law of judgment, and I will command them even to be destroyed, and they shall add to their iniquity, and I will destroy them together. So Jonathan will interpret to the nations, and his many will remember him for a blessing, O my interpreterIn all the evils (Avoda Zara 4:1) against Israel, and he will be turned to the vineyard. There is no wrath for If this vineyard angered me, I would not let my anger burn against it because of the oath that I swore to give it to me as the days that have passed. If it had been for the oath, I would have kept and planted and distributed their vineyard to their fathers. From me: and I will call it together.

Verse 5

He will strengthen my fortress. 'He' means 'if', as in "He knows that an ox is strong" (Exodus 21:1). He will strengthen my people in my fortress, so that they will not seek strength except in my strength, then he will make peace for me to rest: I know and I know, that you have troubled me so that I will not avenge my enemies, and I will avenge them.
Peace be upon me. From the measure of justice, that no one may complain and say: "What is the difference between this and that?"

Verse 6

The people who came to Egypt were the root of Jacob. Do you not know what I have done at the beginning? The people who came to Egypt were the root of Jacob: they budded and blossomed there until (when) the face of the field of the Negev was filled.

Verse 7

Have you seen my power, the power of Jacob? They were born in the waters, and I was born in the waters. There are six wonders that are fulfilled, like this, and like (1 Samuel 2:27): "I have revealed to your father's house," (Ezekiel 8:6): "See what they are doing."

If he killed Israel, who would have killed Pharaoh, he killed Pharaoh and his people

Verse 8

: In a slander. In a slander: In a
slander she rebuked. When Egypt sent Israel, the slander she rebuked in a slander she rebuked: In a slander she spoke with a hardened spirit. 'Slander' means in a slander she spoke with a hardened tongue
:On the day of the flood. On the day "the Lord brought the sea together with a strong wind of the flood" (Exodus 14:21)

Verse 9

:Therefore. Even now, it was necessary for Jacob to atone for his sin, so that he might be redeemed like Moaz.
And this is all the fruit of the good, if he removes his sin, if all the stones of the altars at his death become like crushed, pierced limestone. And so (Psalms 116:9) "And I will break your pillars," and so (Jeremiah 13:14) :"And I will break them every man against his brother." A change of color is: They will not stand up ass and fat ones. Because they
will not set up a strange work for them

Verse 10

For the city of Tyre shall be alone. For by their doing this, the city of Tyre, which is Ishmael's, shall be alone, and the valley shall be desolate and forsaken like a wilderness.
There a calf will graze. Ephraim will inherit it, which is called 'Calf', as it is said (Jeremiah 3:18) "Like a calf that is not trained."

:And all its branches. Its branches

Verse 11

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Drying the harvest. The harvest of its roots, as "she sent forth her harvest" (Psalms 5:12), "and she did harvest" (Job 14:9). As the saying goes: When the memory of a little one who honored his father is consumed, then women will break off her branches, shining her signs. With three women he will burn them, so will Jonathan smite them. Shining as (Malachi 1:10) "And you shall not shine from my altar "Henna", and then Peter Donash answered: From the fire that the trees will be dry, they will be easy to light. But Menachem (author: Ar) answered: "Malkathuth", as in (Song of Songs 5:1) "I have shown my teacher", (Psalms 5:13) "And I will show it to all who pass by your way". He answered him: And it is not that they are forbidden to accept the text "in the dry season", and in the branches Dry, no one gathers fruit. And so my flocks
Hence the righteousness from this taste, which they said in Baba Batra, the fruit of the tree (Baba Batra 12): "In the drought of the harvest, you will break it."

Verse 12

The Lord will strike. Jonathan translates: "They will be destroyed." And I say: The two languages of the Hebrew, 'striking' and 'striking', fall one upon the other, like an olive tree that beats its olives and returns and gathers them, and others gather them from the earth. Thus the Holy One, blessed be He, will begin the gathering, as it is said: He will blow a great trumpet.
: From the riverbed. They are the lost in the land of Assyria.
Even the inheritance of the Egyptians. They are the exiles in the land of
Egypt: the river. Euphrates, they are the sons of Assyria who live on the Euphrates.
:Until the Egyptians leave. They are the inhabitants of Egypt, he will beat them as an olive is beaten: and you will gather. From the exiles
:For one, for one. Whoever is found among you shall bring a gift.

Verse 13

The lost in the land of Assyria. According to them, they were scattered in a distant land, beyond the river Sambatyon, called "the lost" (Genesis 35:5).

Chapter 28

Verse 1

The drunkards of Ephraim. They were intoxicated with the good wine of the city of Paragita, as it is said (Shabbat Kamez 2): "The waters of Dormaskit and the dust of Paragita will cover the ten tribes, and the
blossom of the noble one will blossom. And the place of the orchard will blossom, the blossom of the flower that is not noble. They are spoiled figs, as they were blessed with blessings." (Blessings 42) On the Nobles, and the Rabbis interpreted it: On the edge of "and a bush sprouted" - as a mirror, and a bush sprouted, as they translate (in Numbers 17:23) "and a bush sprouted" which is planted at the head of a valley of olives. It is a vine, its leaves are sweet, and there they are filled with wine: in wine, the wine is
beaten. "Like the bitter ones." And there is a place to solve my problems. His glory is like a bull and a cow: The glory of the head of the ten tribes, who are anointed with the pride of the heads of the fat ones, as it is said (Amos 6:6) "The head of the fat ones shall be anointed." A valley means 'pride', as it is (Isaiah 16:6) "Moab is a very valley" (and its bud will be like the bud of a noble one). The blows of wine. Thus the Quran says about Shem Drunkenness, of whom it is said (Amos 6:6): "Those who drink wine with jugs"

Verse 2

:Behold, there is a strong and courageous spirit of the Lord, like a stream of hail and a bitter pole.
:He will set the earth in His hand. He will set it upon their land with a strong hand, and the nobles will fall from the fig trees.

Verse 3

Verse 4

: As the firstfruits before summer. As the fig tree ripens, the bud withers.

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Before summer. At the time of the first figs, when it is in the middle of the vine, it leaps upon it and swallows it up with its strength: with its power, so "he will watch over the evil and bring it upon him" (Daniel 9:14)

Verse 5

:On the day of judgment. When you were the prisoners
:The Lord of hosts will be a crown to my head. To the righteous who remain in him

Verse 6

And to the Spirit of judgment. Blessed be the Holy One, He is the teacher of
judgment, to sit in judgment and to be strong. It will be for those who are the ones who return from battle, the battle of the Torah (Megillah 15:2)

Verse 7

And also these. Judges and judges of war in this generation, as if to say: Good and thoughtful in their eyes, : they are wise, for now there is no good in them : they are wise in their eyes.
They mocked him with the words of the prophets, and Jonathan cursed them with the finest food, which they saw as a delight to them : they were a plague. The judge failed: Pekhu.
To translate "Pek Barchim" (Nahum 2:11), "Pukah" (1 Samuel 25:30)

Verse 8

: For all are idols. They are the sacrifices of the dead, they are like vomit: but I have a place. There is no knowledge of their suffering.

Verse 9

Who will teach me knowledge? Why should infants know that they do not understand? For the great have turned to the way of evil.
:Gumuli Mihalab. In the case of the poor in milk,
the ancients of the Mishdaim. To translate "And he took away the night" (Genesis 12:8). Another thing: In the case of the poor in the Torah: That which is called Aleb, and the ancients of the Mishdaim are removed from the presence of the disciples of the wise.

Verse 10

For command, command, command. A prophet gives them a command from the Holy One, blessed be He, and they give them a command for a strange work, contrary to this command; and the prophet returns and comforts them, and they continue to say: "We have a command: we have a
command that is calculated from a net": they are to be punished. They have a wicked
judge, as opposed to a righteous one, a little goat. The prophet says to them: "Yet a little while, and evil will come upon you, and they say: "A little goat, a little one, will hasten his work" (Isaiah 5:19) for the days of trouble.

Verse 11

By the branches of the tongue. And all the tongues are for the branches, and (Isaiah 33:4) "branches", both of them are for the tongue of the soft: which is not straight to hear
He will speak to this people. Everyone who speaks to them a prophetic or divination word is to them like a tongue that is mocked, because they cannot understand it.

Verse 12

That you may not rob him, –For the weak rest in the prophet said to them, this is the rest: this will be your consolation.

Verse 13

And the word of the Lord shall be unto them, etc. According to their measure shall it be measured unto them, and their word shall be decreed upon them, commandment upon commandment, precept upon precept, service upon service, line upon line of transgressions: line upon line of transgressions in their hand, hope for hope, hope for light, and behold darkness (Job 3:9)

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:Zeir Sham is Zeir Sham is. For days of trouble will come upon them, and they will be in a state of fear in the land of their enemies.

Verse 14

:The proverbs of this people. Those who speak in a proverbial language, such as

Verse 15

We have made a covenant with death. We have made a covenant
with him that it shall not come upon him. A boundary that he shall not pass over, and that is "the stronghold of their desire" (Psalm 17:1), and that is "from one stronghold to another" (1 Kings 7:5), all of them speak of "boundary" and its exterior is a word, the accusation of Bela: a flood that sweeps away. A plague that walks in the land: it
shall not come upon it. It shall not come upon it
:They called it a lie. They called it a foreign
occupation. :Our refuge. Our refuge
And in a lie we hid it. In a strange work we trusted to hide it.

Verse 16

Behold, I am laying a foundation for a tongue that is past, as it is (Esther 1:8) "The king laid a foundation," and so did your king for his release: behold, I am laying a foundation for a tomb. (In Zion, a tombstone) The tombstone has been cut before me, and I have set up your king, Messiah, who will be in Zion for a stone of testing, for a tongue of fortress and strength, as it is (Isaiah 33:14) "Ophel "And he tested," and similarly: "They established him in his trials" (Isaiah 23:13)
:Foundation Foundation. The first one opened with the mouth of Sheva Dabuk, Foundation Shell Foundation, Sheva Mussad Gamur
:He who believes will not delay. He who believes this will not delay, he will not say: "If it is true, let him hurry and come."

Verse 17

And I have appointed a judge for him. Before the coming of your king, I will bring judgments against you to destroy your captives, a time of affliction to bring upon you, and the judgments of judgment will cease to be a line, as it is said: Men stand upright, men who build with the weight of righteousness, who build with understanding on the walls, as it is said: Let righteousness walk before them. And He makes their paths straight, so that the wicked will perish and the righteous will remain.
And hail came from a false storehouse. It is a lie that you said, "Because they have made a false storehouse, hail will come and sweep it away." And it came to mean "tout," as "the goats" (1 Kings 7:5) who gather the ashes of the burnt offerings.
" And the secret that you have spoken concerning him, and in a lie he has been hidden, the waters will wash him away, as if to say: I will bring a multitude of nations that will break: your pillars and your images. And the language of the judgment of the saying is as here in the book of Leviticus.

Verse 18

And your covenant shall be annulled by death. And the covenant which you have made shall be annulled, saying, We have made a covenant by death. All 'atonement' means 'a vow' and 'a word', and so "atonement is made before his face" (Genesis 22:21).
: And your chest, when you said: With Saul we made him a chest
: A whip is a whip. If you say, "We will not bring it," you will be trampled on.

Verse 19

: In the morning. As the saying goes, I will often bring you cuttings.
And it was only a horror to those who heard the report. A horror to all who heard the report of the hard and difficult things that I will bring: Upon you, all who hear will shudder.

Verse 20

For the yoke is shorter than the yoke. For I will bring upon you an enemy who will oppress you, and you will not be able to bear his burden. When he has done his work on you, he will shorten it from the yoke that lies on it. From the yoke. From
the yoke that lies on your right, his limbs will be stretched out, and his flesh will be crushed. The
one who rules over you will be from your position, even if he is gathered within you. And his disciples preached (on a good day) about the strange work that Manasseh had done for the temple (2 Chronicles 33:7): This is the shortest of the two, from the beginning of the law, and from the beginning of the law two evils were committed against him. And I will interpret his parables according to their simplicity, and in this way Jonathan shall interpret them. And even from the sermon of his disciples, he sat down to sit down on the manner of speech, As if to say: Why am I bringing this calamity upon you? According to the one who is short of the law, I alone am above it, as it is said

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(1 Kings 8:27) "Behold, the heavens will not fail you," and all who dwell in your tents will be with me, as in the wilderness: "The place is narrow for us."

Verse 21

Because it is a mountain of eruptions. Jonathan translates: "For as the Torah says, 'This is what I will reveal to you in the days of Uzziah the king (Isaiah 6:4), and as David tried to Joshua in the governorship of Gibeon (Joshua 10:12), so it will be revealed to Pharaoh to be a servant of David, etc.": His deeds are strange. He will seem strange to you, for he will bring upon you a severe plague.
:And to the worker his work. To do his work, as is the 'work of the land', to the builder Belaz

Verse 22

And now do not be deceived. Saying, "You have made a covenant with death" (Isaiah 28:15)
:You are betrayed. They will be tormented.

Verse 23

Verse 24

:All day long the tongue is a snare, so that the plowman may open the door. Who plows to sow, and why does the plowman plow in order to sow for the worlds? If so, what good will it do? ?Even the prophets and the prophets will warn you to turn you to good, but the prophets and the prophets will warn you for the worlds and will not benefit you, but they will open and plunder his land. And because he will not sow for ever, will he not continually open the land with spades and with tools? At first he makes wide furrows and at last a plow? And he will plunder the tongue of the field. He will open and plunder: He makes small furrows in the Midrash of Rabbi Tanhuma

Verse 25

:Is not the way of the plowman so? As the plowman plows, he plows the face of the land, and afterward sows, and reaps the harvest. If the harvest comes to sow, sow it with a harrow, and if the cumin comes to sow, sow it with a harrow. :The harvest is a food, and there is a fattened calf and a fattened calf, and its border is beautiful. And if it is brought in to sow, thus is his practice: the one who sows the wheat in the furrow of the plow, and the one who sows the barley round about them, and the one who sows the barley at the borders of the field and its edges. A bullock for the tongue of a bullock, sows in the furrow, and a bullock is found on the barley: and the one who sows the barley

Verse 26

And they will be punished in judgment and in the body. Even though their God instructs them, He will not send prophets to rebuke them. After they do not listen to rebuke, He will punish them with the judgments of the Lord, so that the work of their rebuke may be profitable, and they will be punished.
:This is how the face of the earth is leveled for sowing, so that the work of his plowing may prosper.

Verse 27

In the groove. It is a tree with many grooves, and its name is "Morag" (Isaiah 15:15), and its branches are cut: it is difficult to become a tree, because it is not easy to cut a tree. According to Noah's seed, it is difficult to get out of it, and so it is not easy to cut a tree, because it is easy to cut a tree in a field, and it is easy to cut a tree in a field: it is easy to cut a tree in a field. To his feet, according to me

Verse 28

:Bread is hard. And who is hard in hard things? Bread is hard to come by, because it is not convenient to beat, because the one who tramples it cannot prevail. This 'for' is used in the language of 'forever': No one will prevail against him, for by my word the seeds of the seed will never be crushed to be crushed by the hands of the plowman and the plowman: the bull and the bullock rolled over his chariot and his horsemen. And when the wheels of a bullock roll over it to thresh and to tread, even if the bullock's hoof is broken and water is broken, and so the bullock's hoofs are with it, those who spread the crop from its thickets will not thresh it,

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As it is said, "He will do it" (Ezekiel - and the wheat is not yet ripe enough to be ground. He will be threshed in the threshing floor
11:1), "He will be threshed in the threshing floor" (Isaiah 22:18), and this aleph comes in place of the a, as it is said, "And after that he was
like a man, and like a man he was like a man Jehoshaphat" (2 Chronicles 22:33) as he was like a man, even here the threshing floor is trodden
:Comforter

Verse 29

This is also from them, etc. This is also, like the way of the wheat and the millet and cumin, from them the Holy One, blessed be He: He came
forth with a
miracle. To show you signs in a new way, a wonderful and hidden parable, for just as cumin and cardamom are not honored with a great
threshing floor, because they are beaten lightly, so if you were quick to accept morality, you would not be honored with cuttings; And you
are difficult to accept, as the scripture says, "The hard way is hard to tread, so the multitude will be heavy upon you, and you will not be able
to overcome it completely, as the adversary and the enemy will be able to overcome it, as it is written, "The enemy will not overcome him, like the
waters of Golgotha, which are trodden down by his hand" (Isaiah 28:28), and he will consume half of his blows, and you will not be able to overcome them.
And the heifer and the ram will not be tested; and if you were comfortable to eat, he would not test you with torment: beautiful, he
knocks on it (Genesis Rabbah 342) Hard, when you have searched me this, when he knows that you have searched him

Chapter 29

Verse 1

Oh Ariel. Jonathan translates: "It is a sacrifice," and Ezekiel also calls it so, as it is said (Ezekiel 34:16): "And Ariel is ten,"
because of the fire of the altar that was placed like a firebrand behind the altar, as it was in the order of the day (21:2). And its
multitude spread out over the temple, which was a pillar behind it and wide. Milfanio

Kiryat Hana David. "The sons of Bactria were angry with David" (Targum Jonathan)
Year after year. And your sins will continue to haunt you, until your days are fulfilled: and it will be known, as "the time of
the end" (Isaiah 17:6).

Verse 2

And Ariel shall be unto me a compass of the sword, as an altar compassed with the sacrifices of beasts.

Verse 3

:Kadour. The oxen are surrounded by armies.
:Placed. To translate 'turmeric', the place above the cities (Gittin 28:2) :Besieged. To
translate 'besieged'

Verse 4

:From the earth you will speak. It will seem as if the word that comes out of your mouth comes out from under
the sky: Your word will chirp. To beg me, and from within you your supplication will come
down to my mercy: Chirp. Is the tongue a voice to hurry like the voice of small birds

Verse 5

:And the multitude of thy seed shall be as fine as dust. The inhabitants of Sennacherib shall be for fuel for the fire, and shall be turned
into dust. :And it was. This thing
: Suddenly opened. Suddenly opened.

Verse 6

And your word will be heard, Ariel will be commanded by me to be saved: with With them the Lord of hosts will command. And after that you will be humbled.
thunder and with lightning and with a body.

Verse 7

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And it was as a dream. As a field that seeth, and seeth not, so shall it be, all the nations shall be as a prey, and shall not be able to go up: and all her armies shall be in their hand. They that set up a mount upon her, and a destroyer, shall be called a serpent in the wilderness, as it is said in Saul (1 Samuel 14:15): "The mount and the destroyer shall be afraid."

Verse 8

: Desire. Lust, and therefore "to your husband you shall desire" (Genesis 3:16) : Thus it shall be, etc. They shall not obtain their desire, which they set out to do.

Verse 9

:You were puzzled. They were willing to consider your actions.
And you will be amazed at your destruction.
:He who is amused. To say, "His eyes are blind" (Isaiah 6:10), were they blind from seeing? They were drunk. You yourselves are not drunk, why

Verse 10

From "a wine glass" (Proverbs 9:2), or to translate "pouring", as –For the Lord has poured out upon you a spirit of deep sleep: a spirit of deep sleep has come upon you. There was a prophecy against the transgressors of Israel, that they should be covenanted with: in the stars

Verse 11

The prediction of all. Whatever you have contracted in fortune-telling, it will be covered from you as in the words of the letter of the seal in Sha'u'ah, if it is given to read it to know how to read a letter, and he said: "I will not eat", because I am not: I see inside it with my mouth that it is sealed

Verse 12

And the book shall be given to him that knoweth not book. And when they take it from him, and open the seal, and give a sign unto him that knoweth not the language of the letter, and say unto him, "Read this, I pray thee," and he shall say, "I know not book." Thus, when a man swears by fire, he says, "I will not eat, for the word is sealed by me," and when he swears by his friend, he says, "I do not know this name by which you have made me swear, for that is not my name." And this is what Jeremiah the prophet said. In the Midrash, "Behold, I will turn back the weapons of war that are in your hands" (Jeremiah 21:4), this is the name of the map. Psalms: (Midrash Tehillim 65)

Verse 13

This people has come near. Jonathan translates: "The multitude of the people of the law has passed away," as if to say: They Answer because have come near to the heights of the heavens, they see the glory of the Lord, as they honor me with their mouth and lips, but they have removed their hearts far from me.
And then you will see me. Their hearts are not troubled, for they are taught by the commandments of men. You will see: We bow down before him, as if he were tempting you with our mouths.

Verse 14

Therefore, behold, I am. He who adds wonder to wonder, wonder to wonder, cover to cover, seal to seal. It is hard to remove them, for the wise wise men of Israel have power over them. –And what is the wonder and the miracle? And the wisdom of the men of the house of the sanctuary was lost, and all the curses in the Torah, their meaning is none other than the one miracle, “And the Lord will strike you with a plague” (Deuteronomy 28:99), and here are the two miracles (Lamentations 1:37).

Verse 15

:To hide advice. As in 'to hide advice'

Verse 16

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Your insolence is like the clay of the maker. Do you know that your insolence is like the clay of the maker? For no clay can say to its maker, "I did not make it," so you cannot say, "I do not understand."

:Like a stone, etc. The tongue is a mystery, and there are mysteries that exist.
To his maker. As is 'to his maker', and its example: "And Pharaoh said to the children of Israel" (Exodus 14:3), "For they will say to me, 'A woman has killed him'" (Judges 9:5) and the creator
said to his creator, they did not understand. He said to his creator, "They did not understand what he created"? And did he not build the !Mathmonies and the chambers and the calculations

Verse 17

:Isn't it still a little while, and a little while, too easy for my eyes, if you turn to me?
:And Lebanon shall return. He shall be a forest of trees, to be Carmel, and shall be turned into fields
and vineyards, and Carmel shall be considered a forest. Jonathan translates: "He shall call thee, and shall be fruitful." And there is a saying in Bereshit Rava (Genesis Rava 24a): The word of man is harsh, the cities and the sons of men are settled and filled like a forest: this, which is full of trees

Verse 18

And they will hear in the day of trouble, etc. And the curse spoken against her will be abolished, "For the Lord has spoken against you, etc.: and I will give you the vision of all things, etc., and the wisdom of their wise men will perish" (Isaiah 29:10).

Verse 19

:Humble. Sufferers, who have suffered for the sake of the Holy One, blessed be He and His descendants.

Verse 20

:All the zealous for evil. The zealous and the wise will do evil.

Verse 21

:Those who deceive a man with words. They are false prophets
and those who are stubborn in their ways. "And those who are stubborn in their ways will be stubborn in their ways" (Targum Jonathan).
Translated: 'Bold'
"And they shall be ashamed of the righteous." (Targum Jonathan)

Verse 22

:Asher redeemed Abraham. From the light of the
Chaldeans: Jacob was not ashamed of his
fathers: And his face was not pale. From his fathers' fathers, in whom no blemish was found, and his father's house was perfect.

Verse 23

For he shall see his children. If he be the work of my hands, as it is said: The righteous in his midst, for he shall see his children, the work of my hands, and shall sanctify my name, like the sons of Hananiah, Mishael, and Azariah (Daniel 3), so it is not so: his face shall be pale.

Verse 24

And the slanderers will learn to take. To speak, "And they shall rejoice in your tents" (Deuteronomy 1:27), those who were among the slanderers: And the slanderers will learn to take.

Chapter 30

Verse 1

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:Sorrels. Secrets from the path
:To cast a tent. To set a governor over them, and I have no spirit, nor understanding of the matter; and who is the one to cast? Is it Pharaoh?

Verse 2

The people who went down to Egypt. According to Hosea son of Elah, "I sent messengers to Sue king of Egypt" (2 Kings 17:4).

To descend from Egypt. The land of Israel is higher than all the lands (Kiddushin 71). Another thing: She descended: to them: and to cover. To cover,
Abirayir Belaz

Verse 3

Verse 4

:For he was with his servants. The king of Israel sent a message to the king of Egypt: Chanes.
She will be a shepherd.

Verse 5

All the Hobbits. They all despised the old man, to buy them free masters, and the people of the land would not benefit from him.
:
: Against a people. In the path of a people they will not benefit anyone.
:To disgrace. Swearing, dishonoring, dishonoring

Verse 6

A matter in the Negev wilderness. "They shall cast a burden upon the city of Arah in the south" (Targum Jonathan), according to the land of the Egyptians in the south of the land of Israel, and this is the blasphemy and the reproach that they heap upon them: Behold them that load their burdens upon the burden of their goods, to bring a bribe to the Egyptians for nothing, and they dwell in the wilderness: A land of hardship and hardship, etc.
Snake. He is a kind of evil, and there is none in the world, because they are both male and female, and they are born seventy years (firstborn 8 a), and even a winged serpent is a kind of evil, and it does not have wings to fly, but: it leaps and skips very far and throws fire from its mouth: their troops. Their wealth is a heap. Hatutara, Halderova, Belaz,
Yesh Lo For a camel in
the place of the charge of the seat, and for a place where a camel is placed, a place called a shack, called a shack, as stated in Baba Metzia (Baba Metzia 38:2): A shack and a shack are the chests of camels.

Verse 7

:To this. To the Egyptians
:They are great. The coarseness
of the spirit is great, and their coarseness is visible to the eye. –Shabbat. An idle people and those who boast freely. Another thing: Shabbat :

Verse 8

:Law. This law is a sign, this prophecy

Verse 9

:The people of Merihu. Israel

Verse 10

:Slips. Hanafis :Foretell.
Prophesy

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Verse 11

That's it. ÿÿÿÿÿÿ:
many guests. Seek him with false prophecy

Verse 12

: In this matter. True prophecy
:And we will use it. A scoundrel and a clown

Verse 13

:A bay. A shell of a wall, a shell.
A spring in a wall that is raised. A spring that is revealed to the assembly in it, in the walls that are raised. A spring that means 'revealed', as Peter said, a spring that is "revealed by the waters of the sea." And let us discuss—In Obadiah (Obadiah 1:6): “He sprang from his talons”: ‘a bulge’, which is brown, like bubbles from the inside of the bodies and the decay of rotten clay.

Verse 14

:A scoundrel will be created. A potter will
search for a potter's vessel and will not find it. In the midst of its fragments, a great potter will be seen to strike a sharp fire in it and to draw fire in it: from the sack, all the fire that is drawn falls into it, to the tongue of 'stolen'
And to uncover waters. For the poor, and that (Haggai 2:16) "to uncover five hundred fattened ones", and that "to uncover a path" :)Isaiah 33:2) For the poor, and that (Haggai 2:16) "to uncover a path" :)Isaiah 33:2) "to uncover a path" :)Isaiah 33:2) "to uncover a path" :)Isaiah 33:2 "to uncover a path" :)Isaiah 33:2 "to uncover a path" :)Isaiah 33:2 "to uncover a path" :)
:Backup. A bucket full of water

Verse 15

For thus said he. The Holy One blessed be he unto you these days: ye have no need to seek for yourselves strength from your enemies: and for the loss of your position, for in returning and resting there shall be salvation for you without vain trouble, if ye will hearken unto me.
:Return. To the tongue of Yishuv and Marga, and therefore "The Lord will return the ten thousands of Israel" (Numbers 10:3): In peace
he will come to you from me, and in safety shall be your strength

Verse 16

:On a dwarf horse. He was associated with the kings of Egypt, and a prophet from there called horses easy to ride.

Verse 17

A thousand of you will flee before the wrath of one of your enemies, or all of you will flee before the wrath of five.
:If you were left. As in 'if you were left'
:Like a crown. A tall tree will stand tall in the land, like the mast of a ship that is covered with thorns.
And he is like a high mountain that is set on the top of a hill, and like a flock of sheep in a flock: he gives order to it, and the spirit leads it, and it is a sign that they will be carried away or gathered together.

Verse 18

:And therefore. Because you have not heard, the
Lord will wait to bless you. He will not pass over the evil decree that is decreed against you, in order to hasten it and bring good, but will wait and delay until the end. :And therefore he will be exalted to have mercy
on you. He will be far removed to have mercy on you: for the
Lord is the God of judgment. And he will remove the beginning of sickness from the
rebels in him: blessed are all his servants. For the comforts in which he has assured, for no word will fail.

Verse 19

:For there are days yet coming when there will remain in Zion and in Jerusalem a righteous man who will not weep. You will not be ashamed to ask a petition from the Holy One, blessed be He, for He will answer you at the voice of your cry.
:

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Verse 20

Bread is hard and water is hard. You will not be as happy as you are now, as it is said: "Those who drink wine with jugs" (Amos 6:6), "Behold, joy and gladness" (Isaiah 22:13)

:And he will not cover himself with wings. He will not cover himself with wings in his garments, as it were, he will not hide his face from his king.

:Your teachers. The Holy One, blessed be He, is the one who teaches you to benefit.

Verse 21

And your ears shall hear and hear. It is not as you do now, as you trust in His word and say, "You shall not see His power" (Isaiah 30:10), for if your ears are dull, even behind you will hear a word: "A prophet shall come before Me, and He shall show you the way, that you may go on the right hand and on the left."

Verse 22

:Afodah. Noi :Kum

is Deva. They will be desolate in your eyes, like a slanderer (Shabbat Feb 1)

Verse 23

And it was given. The Holy One blessed is the rain of your

seed: and fat. To speak 'the word fat', and not to speak 'fat', for your mouth is a taste for a bed, and a little bit: a wide bowl. Until the bowls are fat and wide like a bowl. A ram. Another language:

Mishor is wide, as it is (Genesis 12:10) "like the Jordan River", and as it is (Leviticus 23:14) "Carmel"

Verse 24

:And the thousands. Oxen

A sour night. As it is "in his night" (Job 6:5), hard and sour are the trees, and they are strengthened by the harvest: they shall be eaten among you.

If the seed sows two times: one in the field and one in the desert, in order to cleanse the seed. For you it will be: the seed of the field that is sown in the desert under the thickets: the seed. Phil"a Bel"z

This is a speaker in Vayikra Rabbah and Midrash Haggadah (Tanchuma Mishpatim 17): At night: the one who eats in the evening

Verse 25

: Rivers of water. Rivers of water, as in (Jeremiah 17:8) "And even to the Jubilee shall it send forth its roots."

On the day of the great slaughter. There will be a great slaughter (in the land of Assyria), and Jonathan will translate: "On the day of the great slaughter in Mephiphol: Rabban"

Verse 26

Seventy-seventy is like the light of the seven days, –Seven times as the light of seven days. Seven times the mountains: forty and nine seventy, which add up to three hundred and forty and three (Rashi Pesach 68a)

Verse 27

:The name of the Lord is his strength, let him be praised for his name, what can Sennacherib do?

:Come from afar. To believe what this assurance has been for many days

:Masha. May God allow it, and it is nothing but what Masha is, according to you, a point of lightness.

Verse 28

Like a torrent that sweeps away. Whoever passes through it will be cut off from it up to its neck, for there is no strength in it to stand before the flood: the waters

:To swing. 'To swing', Avni'r Belaz

:Instead of being worthless. Not to benefit them, and they think it will benefit them

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:Reindeer. Frombia Prink Belaz

Verse 29

:The song will be for you. On the night of the Passover, this joy will come to you.
On the night of the feast, the Passover was celebrated. As you said, the song of the Passover in Egypt. And we see this reading as if it were: To the house of Sennacherib and to the house of Pharaoh, who said, "The feast on the night of the Passover meal (Midrash Psalms 1:20) is like a flute. And you will rejoice in the defeat of Sennacherib, like the joy of those who bring firstborn sons, for the flute will be played before them to come to the Lord, as it is in the tabernacle of the firstborn sons." (Firstborn 3D)

Verse 30

And the land of his wrath. This is not for the tongue of Noah, but for the tongue of Noah, a blazing fire, as it is written: "And he shall dwell in all the borders of Egypt" (Exodus 14:14). The land of his might shall be seen in the flames of fire, which shall burn up the inhabitants of Sennacherib, and shall be
broken. The tongue of a broken vessel
shall remain, and shall flow. A torrent of heavy rain

Verse 31

:The voice of the Lord shall strike Asshur. Their ears shall be opened, and they shall hear a song from the mouth of the living and the dead (Sanhedrin 12:2) :In the tribe of Yachah. Asshur, who was accustomed to strike you in his tribe

Verse 32

And every passage was a foundational slope. All passages were the foundations of its inhabitants, all the places that Sham had passed through and destroyed; And in the day of their fall, the Lord will bring upon them the sound of their fall, and they will be with tambourines and harps, and this is the answer that is called Serus: And there will be with tambourines and harps all the way to the foundation of the city, on which the Lord will bring them rest, and with the battlements, a rising and a falling battlement, in them the Holy One, blessed be He. To Israel in the Midrash Haggadah (Pesikta Derab Kahana 8:): The Omer harvest festival is standing :From war, because it was the night of the sixteenth of Nissan

Verse 33

:For your nakedness is from the womb. The second day of the creation of the world, the sixth day was the womb, and there is no third day: You will be tempted. Gehenna (Genesis Rabbah 4:6), all who are tempted by its creation will fall there (Eruvin 19:1)
:To King Hochan. To Sennacherib and his army.
: Maduratha. To light a fire, arrange wood on the fire called a bonfire.
:Breath of the Lord. Breath of His
Spirit: Fire. Burning

Chapter 31

Verse 1

Woe to Hosea and the ten tribes who came down from Egypt for help, who sent "angels to Sue, king of Egypt" (2 Kings 17:4)

:And horses. Those who come from there, they are easy to run.
He will deliver us. (As it is said, "And they did not seek the Holy One of Israel"), as Hezekiah did, as it is said (2 Kings 7): "In the Lord God of Israel he trusts... and he rebels against the king of Assyria" - 18:5

Verse 2

And He did not withdraw His words. When He said, "And the Lord will bring you back from Egypt in ships" (Deuteronomy 28:68), measure for measure, which I said to you (there) "You shall see it no more," and you went away from your knowledge, your end: to go into exile until your time.
: And he arose. Against the ten tribes, which are the house of shepherds, and against the Egyptians, which are their helpers.

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Verse 3

He will bend his hand. The Holy One, blessed be He, holds all things in His hand, and when He bends His hand, they will fall, just as one who holds a thing in his hand, and when he lowers his hand, it will fall. Thus says the Midrash Haggadah (Mekhilta Ba Shira 9), and Yonatan: Translated: "He will raise his hand against the sword of his might."

Verse 4

:As it is said. The death of a voice, as in "And as the voice of the Lord is spoken, so is the death of a man" (Isaiah 55:11)
:When he calls upon him, there are no shepherds. They will gather against him with the voice of a multitude, there are no shepherds. A gathering of shepherds, and so "they will call upon your backs full" (Jeremiah 12:6), and so "together they will be filled" (Job 16:10), all in the language of 'assembly'
He will not answer. He will not be persuaded, he will not make his own way, and so "to answer before me" (Exodus 10:3), and so "and the pride of Israel will answer" (Hosea 5:5): so he will come down. And he will not be afraid of the tumult of the nations

Verse 5

:Passover. Skip, and there is still a solution for him to say 'life' (Mekilta Ba Pesach 11) :And he will deliver. He will bring Israel out of the tribulation, to say 'deliverance', Ishkamoziyar Belaz

Verse 6

:Return. Why did you think to turn away from him, and turn away from him? Now return to him.

Verse 7

Verse 8

Verse 9

And his rock shall pass through a pit. And his strength shall be weakened by great fear.
:And his wife is a miracle. From the face of the miracles, let them see that the Holy One, blessed be He, does for Israel: As his light is in Zion. There the fire will be prepared to burn them.

Chapter 32

Verse 1

:There is no justice for your king, for if you do justice,
And to the princes, to judge righteously. And for whom is he to reign? For the princes, who are to judge righteously. And the prophet said: This is for Ahaz, who was wicked, but Hezekiah his son shall reign, and he shall be king, and he shall be a

Verse 2

:And there was a man. The mighty one in the fear of the Holy One, blessed be Hezekiah, he shall be to Israel as a refuge from the wind. As a refuge in a rock, where men may hide themselves from the wind, and may be hidden there from the fierceness of the fire: so shall the remnant of the ten tribes trust in him.
: Note. For the word 'dry', tsiya: like a heavy basket on a tired land. in the place of the sun, where the land is weary and desolate, and longing for light

Verse 3

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And the eyes of the seers will not be satisfied. His people are not numbered, "His ears are heavy and His eyes are sharp" (Isaiah 6:10), to speak 'toh'

Verse 4

"And the heart of the hasty shall understand knowledge. It is not as though the people were fat" (Isaiah 6:10).
And the tongue is like a branch and a body. And not like his sons, "For they are like branches of a lip" (Isaiah 28:11)
:Elegim. Everyone who does not know how to direct his speech to be clear is called 'Eleg' and 'Nelaj'

Verse 5

And to my enemies. A seer, a devourer, a destroyer of evil.
:Shua. To speak of 'Lord', that all who seek Him may turn to Him.

Verse 6

:He will speak a lie. He will speak, he will speak with a tongue
that is like a slanderer. He will commit iniquity. He will gather thoughts of iniquity, as it is (Deuteronomy 8:17) "This soldier did to me."
to do flattery. He thinks that you can do flattery. "Honef" is the name of the word, for that purpose: to the top, and to open the door.
And he who gives drink to the hungry will lose. According to its simplicity, the poor will steal. And its translation: "Pithamei Urayita: Judgment is like water for a thirsty person, like a man for an idle person."

Verse 7

And when the poor man speaks, he is judged. For the poor man's rope in his judgment, this judgment is for the tongue to begin words in judgment; when the poor man speaks his arguments, it is a counsel of deceit to trip him up in his troubles. 'Judge' is used three times for different purposes: the beginning of the arguments is called the "Deshreinmant" in Hebrew, and the end of the judgment is called the "Yoaimant" in Hebrew, and the police: they will police him with torture, "Yoshtitza" in Hebrew

Verse 8

:On the path of his generosity, he will be established. In the path of his generosity, he will not be established.

Verse 9

:Women who are jealous. "A judge who is a fool" (Yonathan Translation) :Confident
daughters. "Like a fool who is a fool" (Yonathan Translation)

Verse 10

Days to a year. As it is said, "Year to a year" (Isaiah 29:1), and your sins will be multiplied from generation to generation, some of them will be consumed in the grape harvest, and the harvest will not be gathered, and you will no longer be angry with him whose feet are safe, for: he will come to the house
: assef. name a thing

Verse 11

:Irritation. What does 'to irritate' mean?
:Simplify. What does 'simplify' mean?
:And nakedness. As in 'nakedness', to speak of "nakedness" (Micah 1:11)
And a belt. As it is 'to gird', so it is to gird. And so Jonathan translates: "Let them be stripped and stripped of their garments", from which they will strip and strip off their garments, they will not gird on their garments, because on their loins

Verse 12

:On their mournful breasts. They will caress their hearts.
On the fields of beauty. On the fields of beauty (Moed Katan 27b). And the Midrash Haggadah (Lamentations 28): On the wise men of the Sanhedrin, who, like the fields of beauty, will mourn, and on the city of beauty that will be plowed up.

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Like a field, and like a fruitful vine, Israel is called a vine, as it is said, "A vine from Egypt will help you" (Psalms 5:9).

Verse 13

Kotz Shamir. "My house is a desolation," for all this destruction will be upon all the houses of the desolate and upon the cities of Elisha, Jerusalem, which is "a desolation to all the land" (Lamentations 2:15).

Verse 14

Because the palace. The temple of the king, the king of Judah, is abandoned.
: And Hamon, a city of exile:
Ophel, and Bahan. The house of my sanctuary, which was for them a fortress
There will be caves. There will be ruins in the midst of you. Caves to say "Aro aro" (Psalm 113:7), and: "Aro aro" (Job 22:13) both of them to say "Mibzar": wild grass. To the lust of Ishmael and to
the shepherds of Edom and : –Forever. Until the end of time. Ophel and Bahan
his soldiers

Verse 15

Until he is warned. He will pour out His Spirit upon him, as in "And the forest of the field" (Genesis 24:20). The word "pouring out" refers to the Spirit, as in "And I will pour out upon the house of David the Spirit of grace" (Zechariah 12:10), and so "I will pour out My Spirit upon all flesh" (Joel 3:1). The
forest of Yahshua is considered. "They will call for the wise," as in this forest that is full of trees.

Verse 16

:And he dwelt in the wilderness of Mishpat. In Jerusalem, which is as a wilderness
And righteousness is in Carmel. The land of Israel, which shall be in those days as Carmel,

Verse 17

Verse 18

Verse 19

And the hail of the forest. For there is no 'hail', this is the name of the word, which is half a drop and half an open, in the language of 'action', and then its solution in the language of 'action', as it is 'wash' and 'sit' and 'stand', and hail and hail will cover the forest's descent, and the house will be a 'hail' from the foundation, as is 'crown' and 'root', As it says: And the Holy One, blessed be He, will rain down the rain of the wicked, whose cities are now built and filled with: cities like a forest: and in the lowlands. That Israel will
be humbled to its very depths.
The city will be destroyed. Metropolis of Persia, and for example, as Jonathan translates: "And Yahoth Barda and Yakotul: the army of Ammaya"

Verse 20

Blessed are you, O Israel, whose seed is righteousness, as seeds by the waters; in due time you shall reap and gather in your good reward. Sling the ox to the threshing floor, and the donkey to the house. Thus Jonathan interpreted, as if to say: Receive the reward of your good deed.

Chapter 33

Verse 1

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Woe to the enemy, who, though you were a robber, would destroy you, and you were not a robber, and would destroy you as a traitor, and there was no one to betray you: and he would plunder you.

As you are. To be a robber, as you are, your robbery is in their hands, which are cut off, cut off, to be robbers: your hand, you will be robbed, as your

hand is taken for a treachery. A friend comforts you with the phrase "like yours" with "he will not turn to the earth from the grave" (Job 15:29) in one part, and "from the grave" is the first word in which the secret of the fall is found, just as the word "saying" and "knowledge" are. And it will be: to be "complete" according to the

subject, the completeness of the derivation - like yours. To be "like yours", "and he will not turn "To the land of the living" (2 Samuel 14:14): "For they will not be inclined to the land to be idle and to wander, but to wander and to be strong."

Verse 2

:Be angry. A band of robbers in the hands of the robber

: To the early ones. From day to day, when he afflicts them, even his salvation will be in a time of trouble.

Verse 3

At the sound of the trumpet, which came from before you, the peoples were scattered, even unto this day, when you showed us your wonders.

Verse 4

–And gather your spoils. This is because "they will deal treacherously with you" (Isaiah 33:1). And when you are gathered together, those who deal treacherously with my people will despise you, the remnant of my people, when your punishment comes, and they will gather you as a sheaf, which is gathered in the summer, every one for himself, even though they despise each one his own.

Like a bag of sackcloth that is thirsty. Like the roaring of waters that gather and fall on the backs of the sheep, so will those who come to plunder and plunder roar. A bag of wine means 'to roar', as in (Proverbs 28:15) "The lion roars and the bear croaks," and as when the wind blows on the winepresses and they strike this against that, they give - "from a winepress" (Zephaniah 2:9) : voice, and as in "the city they drink" (Joel 2:9)

Gebim. As "to reveal waters from Geba" (Isaiah 34), and his multitudes preached him in the Aggadah of Chalek (Sanhedrin, Part 2) in plundering the inhabitants of Sennacherib

Verse 5

:For he dwelleth on high. His power is seen, he is exalted above all, and his hand is on high.

Verse 6

And may your faith be with you, etc. And may you have the strength of salvation, and wisdom and knowledge of those who believe in your Creator.

Sometimes you decide to give offerings and tithes at the time of their release, to gather forgetfulness and alms at their time, to observe Shabbat. And they will be in their time. Another thing is your faith in time, that you believed in the Holy One, your salvation, in times past: upon you and your hope for salvation, it will be your refuge.

:Fear the Lord. Fear his presence, it is a good treasure to open to you from him at hand.

Verse 7

Behold, the Israelites cried out. The prophetess was a comforter and said, "The Pharaohs have devoured the grave, and now I will arise and redeem them." Behold, the Israelites are their own, that is, the altar (Isaiah 29:1), a grave and a

:They cried and mourned in their streets and in their homes, weeping bitterly.

Angels of peace. The angels of their mission, who were accustomed to the tidings of peace, wept bitterly, and said: "May the Sabbath be filled with the breath of the wind."

Verse 8

:Hepher. The enemy is a covenant of hire to Israel

: A city of destruction. He despises all who hate him, and he does not consider anyone human.

Verse 9

:Mourn. To say 'mourning'

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:wither. dry up and fall off
:Yes. To the tongue is past
tense, it is the word "sharon." There is a region of pasture for the beasts, as is its year (Menachot 7:1): Rams from Moab, calves from the
wilderness. Horbah:
and shake. To the tongue "sniff," as is "and the Lord will shake" (Exodus 14:27)

Verse 10

Now I will rise up. Because of the many evils that the enemy has done to my people, I will no longer hold back, now I will rise up and be exalted and exalted.
:

Verse 11

: Hashish. A kind of weed; a thing that is easy to burn
: Your spirit is fire. A spirit of fire will come out of your body and will eat the ashes and the ashes.

Verse 12

Cut off. Clipped, cut off as it is (Leviticus 25:4) "You shall not mow" translates as "You shall not mow"

Verse 13

:Far away. Those who believe in me and do my will from their youth:Near. In
the hills of Teshuvah, may they draw near to me again (Berachot 332)

Verse 14

?Fear the sinners in Zion. May they find a way to return.
We will build a fire for us. You say, who will stand before us to shed burning heat? Speak to another: Who will help us, Pharisee:
Who will help us in Zion with the torch that is a fire that consumes it? And he replies: "I love charity and charity."

Verse 15

?He who walks in righteousness. Who will find him who walks in
righteousness: shaking his hands.
Ashkhot"t El"z: Seal. Shut, and so "transparent and sealed" (1 Kings 6:4) : Shut.
Close, and so "and he will close your eyes" (Isaiah 29:10)

Verse 16

:His bread will be given. He will not "ask for bread" (Psalms 37:25), for from heaven he will be provided with food.
:His waters are faithful. The source of his waters will not lie, as it says: His seed will grow and all his needs will be satisfied.

Verse 17

Your eyes will behold the king in his beauty. Parosh: You will be honored to see your king in the splendor of his majesty from a distant land, or
Parosh: (The Holy One, blessed be he, is your king, you will see him from a distant land, where he stands, you will see the miracles and
the greatness that he will do for you, and no people from the depths of the sea will see the tabernacle of your king in his beauty until now, all this in the Holy One of
Israel) :king Your eyes will behold its beauty. To you, righteous one, I say that you will be worthy to see the things that he has prepared for you:
you will see a land far away. Jonathan translates: "You will be wise and will see the things that are in the depths of Gehenna."

Verse 18

Your heart will tremble with fear. When you see the mighty and wise men who are in bondage to a foreigner, who are rulers
over their lives, and their fathers are condemned to hell, your heart will tremble with fear and say: "Is this their wisdom and greatness?"
"Who was a writer in his life and weighed all matters of wisdom, from whom were all the advice of queens sought?"

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There was a sopher of the maggidalis. It means that there was a sopher of the maggidalis in every city; for those high houses were counted, and they were given a tax. And all the signs of counting and fear will not be with you: Od

Verse 19

:The people of Nuez. As in "Loez" (Psalms 114:1), so in Assyria and Babylon, whose language is not like the language of the Holy One: You will not see. You will not consider in your heart, for all of them will be dark and low:
the depths of the tongue. As in "And all the earth shall be of one tongue" (Genesis 11:1)
All this is in a foreign language, they are not: they are –We mock the tongue. “Calfs” (Isaiah 33:4), and the depths of the lips
familiar with the language of the Holy One.

Verse 20

Zion, whom do you see in your heart, to think of a kingdom and a dominion? Zion, which you call home: and to us it shall not be trodden down.
But it is written, and like it is "an oak in the fields" (Judges 4:11), and translated: "the ruler of Agnaya," and they are planted in fields, which are called Kumbish in the Hebrew, as is "the cisterns of Da'ara'a, which are called" (Bava Kama 6a), whose waters are gathered there from the mountains and the hills, and the house of Shel "in the fields": I say It is not rooted in the soil, but it is used.

But he will drive away his stakes. The stakes that are tied to him by the tent cords, but he will drive them from the land from the place where they were set up, as "and he will drive away great stones" (1 Kings 5:30), and so "and he will drive them with the sword" (Judges 16:3), to mean 'tear'

Verse 21

For if there is a name. For if Musa is turned to Baal, his idols will travel and to Baal they will be cut off, the evil will not be, for if there is good. The Lord will be a great name for us, and the city will be a place of shining rivers, as it is said (Ezekiel 34:4): "And a thousand shall pass over, and a stream shall pass over, which I was not able to pass over," and so Joel prophesied: "And a fountain shall come forth from the house of the Lord" (Joel 4:18), and this is the stream that shall be of a man and shall pass over.
:I am a sailor. A ship sails on the water.
And Tzi Adir. "And they gave birth to Rabbah" (Targum Jonathan).

Verse 22

:For the Lord is our judge. He is our King and our Judge.

Verse 23

:Abandon your ropes. Those who are pulling the ship, you are responsible for the Romans.
:Yes. Yes, it is good.
:mast. mast of the ship
:But they will not be able to spread the sail that guides the ship.
:Then he divided it into spoils. "Adaa" (Targum Jonathan)
:Many. Many will divide the spoils of Sennacherib
:Pesach. (Israel), who until now have been weak

Verse 24

And the neighbor shall say, Israel is my
refuge. In the way of this nation I have brought evil upon myself, because the people. Israel, who shall be called a people, shall dwell: in Jerusalem shall be a place of atonement.

Chapter 34

Verse 1

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Verse 2

Verse 3

Verse 4

:And all the host of heaven shall be afraid, when I shall destroy the princes of Assyria and Babylon.
And they were redeemed. To the tongue of 'redeemer', and they were redeemed as the book of heaven, Jonathan translates: "And they were redeemed from the depths of heaven, as it is said about them in the book of Siprah." And I interpret it according to the subject: From the face of his good deeds and the light to the wicked, for when they fight and burn, the world will be like darkness over them, as if the sun and the light had disappeared: like the book of Galilee
:Yibol. Yechmosh
and Knovel from the fig tree. 'Kemeshah' in Iylan is called 'Novel', and this is what the Rabbis interpreted (Berachot 42): What are novels? The bushels of cumra, which are boiled in cumer; later they are gathered together, and they are heated: and they are boiled

Verse 5

For my sword is in heaven. To kill the soldiers of Shel Ma'al, and then so will you descend to Amalek to the bed, that there is no nation that is afflicted until Shilka, the king of Shel, is on the heights of the people of Hermi. My people, to speak of the Mishnah (Ketubot 17:2): "In the year of Hiram they were born," and so (1 Kings 22:24) "the man of Hermi" is called Dahab

Verse 6

:Cerim Atudim. Princes and rulers in Bezrah.
From the land of Moab, but according to Shemaiah, a king will rise up against Edom, as it is said, "And Husham shall die, and Jobab the son of Zerah of Bezrah shall reign in his stead" (Genesis 33:33), according to you, you shall go with them; in the judgment

Verse 7

:Rahim with them. With the shields that are written for the
ascent:Heroes. Healthy and great cattle, as you have said, "With the heroes of Bashan" (Psalm 22:13)

Verse 8

Peace be upon the enemy of Zion. May he repay the sins of the enemy of Zion, who cries out before him for judgment from the terrible ones.

Verse 9

:And we will overthrow her. The Babylonians

Verse 10

From generation to generation. From the beginning, from generation to generation. Another thing: It is the curse of Moses (Exodus 17:16) "The Lord has war with Amalek from generation to generation", from his generation it is Moses's, to his generation it is Saul's, and from his generation it is Mordecai's, and from his generation it is Melech's, his anointed king.

Verse 11

:And the bird that blooms at night, Tsveta Belaz
:Que Tuhu. Judge of the wilderness.
:And the stones of Bohu. The weights of the shekel of the sanctuary of Horban, as it is (Deuteronomy 25:15) "the stone of Solomon"

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Verse 12

Her servants stand, and none of them call upon his own name: power and kingdom: none. All

Verse 13

And she built her palaces like pots. Thus the way of the ruins is so that thorns and briers grow in them, and it is a thorny plant and it is a thorny plant, all of them are of the same kind as the species of Ortias and as it is brought forth in them.
:Neva Tanim. It is a word, it is a way of being in Tanim, it is a kind of evil animal

Verse 14

–And they shall meet the islands. “And they shall be gathered together in the midst of the mountains,” is how Jonathan translates it. “Tamvone”: Nemeyot, Martrinesh Belaz
: and hair. Demon:
Killing. For Shoun Margoa: Lilith.
Name field

Verse 15

:Nest. To say "bird's nest" (Deuteronomy 22:6)
:Hedgehog. He is a hedgehog.
:And you will conceive. And you will give birth to an egg.
And it hatches. It is the hatching of chicks from the egg, and therefore He says, "My eggs are hatched" (Isaiah 55:5) and it is a brood. It is the call of
the bird that the bird calls in its throat to the chicks behind it, Gloucester: Belshazzar, and therefore (Jeremiah 17:11) "a brood calls"
:Dyut. And to the Touyir'sh Belaz
:A woman is wicked. As is her wickedness.

Verse 16

They preached from the book of Ezekiel. They read from the book of Genesis, when the flood of the harvest came, that all the people should gather together to enclose in a vessel a male and a female. One of them was not lacking. From thence, to one of them, as much and as much as he would circumcise: (19) - This is for them, and to gather to drink blood, to eat flesh and milk (Ezekiel 33:17)
They did not lack: They did not lack, as it is written (in the Book of Numbers): "We did not lack any of them."
:For my mouth is a command. Bring it back.
And his spirit. He is in my mouth. He is a group. His spirit is turned to my mouth, as it is (Psalms 33:6) "And the spirit of his mouth is all: their army", even as his spirit is in my mouth, He is a group

Verse 17

And he cast lots for them. Now the prophet says to the Holy One, blessed be He, and he cast lots for them: The living and the birds cast lots, that they may ascend to Him for their portion.

Chapter 35

Verse 1

Yeshua. Yeshua will be upon them, as in "Yeshua will be upon them," as in "My children, they will go out from me" (Jeremiah 10:20), which means "They will go out from me," and as in "The flesh is in peace" (1 Kings 19:21), "The flesh is in peace for them."
From the wilderness and Zion. Jerusalem is called Zion, and Zion is called from the wilderness (Isaiah 66:9), behold, they are ashamed: because of their fall, the mighty men of Seir (and the
siege): and the wilderness is desolate. Jerusalem

Verse 2

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:Vernan. As in 'Vernan':
Lebanon. House of the Holy Spirit (Deuteronomy 28)
:Hadar. Glory to Zion

Verse 3

Strengthen the weak hands. All the prophets, the heralds of salvation, comforted Israel and strengthened their weak hands. Strengthen the tongue from the heavy burden, and its solution: strengthen others. And if it were to say, "Strengthen yourselves, for your hands are weak," it would be to emphasize, "Strengthen yourselves and strengthen yourselves" (2 Chronicles 23:7). Now, when it is said to them to strengthen and strengthen others, the emphasis is on "strengthen yourselves," "strengthen yourselves." Strengthen yourselves lest you be afraid. This emphasis is on "strengthen yourselves" to mean "easy": Strengthen yourselves from God, just as it is said to one, "Strengthen yourselves." "Strengthen and strengthen" (Joshua 1:6), and not: "Strengthen"

Verse 4

:For those who are hasty in heart. Who hasten redemption and delay it:
Vengeance will come. As it is 'Vengeance
will come': God's redemption. He will come against the wicked and save you.

Verse 5

:The eyes of the blind. Those who were blind until now, recognize this fear upon them.
And the ears of the deaf. They did not hear the voice of the prophets until now, for I will give them a spirit of truth, that they may fear me; and concerning Israel he says, that they will be called blind and deaf, as it is said: "The deaf shall hear and the dumb" (Isaiah 24:18)

Verse 6

Then shall he leap like a lamb, and a goat. Israel, whose days are now broken and threefold. Let them be called threefold, as it is said, "Their days are broken and threefold" (Isaiah 33:23) and they shall be called threefold. By
my salvation they shall be dumb. For their tongue is Israel, who are dumb among the Chaldeans, who hear reproaches and do not answer (Gittin 2:2).
T For they were scattered in the wilderness, and their salvation was joyful, and they flourished like a thirsty plant in the wilderness, and their eyes were filled with water. Yeshua will bring joy to the oppressed. :We break out in the middle, as if to say, because

Verse 7

:And the fire was kindled. They were like a pool. He who longed for salvation was saved, and the prophet spoke in a parable.
In the wilderness of the wilderness, a place that is like a

:Ribbaza. The word is, as in "marvetz" (Zephaniah 2:15), which is not a product of the "A"

Verse 8

:And there shall be a highway there. For the passersby and the
captives: They shall not pass over it. For them the way is a defilement, as it were, saying: There shall be no more for the nations.
And he is the way for the blind and the deaf and the lame and the dumb who are remembered for their ascent, and even if they are fools, they will not go astray, for I have set - (Isaiah 35:6), and you will walk in his way, it before them:

Verse 9

And he burst into life. "A wild boar" (Psalms 14:14), you have no escape in life like a wild boar, and even "a lion in its den" (Jeremiah 4:7), he is Nebuchadnezzar, he will not find a name but a sign to mark
the way. 'Way' is used for both male and female language, as it is written "the way in which they shall walk" (Exodus 18:20) the mountains of the female, "On your way, one will come out to you" (Deuteronomy 28:7) Hari Zechariah: You will not be found. An evil animal is there

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Verse 10

And everlasting joy. Joy that is greater than everlasting, which was a great joy for them on the way of their exodus from Egypt, "And the Lord went before them all their days" (Exodus 13:21)
:And they fled. The sorrow and the sighing of them

Chapter 36

Verse 1

Verse 2

: In a canal. Pusher Belaz : A pond.
A place where there is a gathering of water, dug in the sky by human hands to put fish in it, long and wide
: On the road. A beaten path, a village in Belaz
: A washerwoman's field. Jonathan translates: "The law of the flat of Caesarea," where the washerwomen flattened their clothes.

Verse 3

The Remembrancer. The writer of the memoirs in the books of the words of the days, (another thing: The Remembrancer, what kind of judgment is it? Before him is the first to be judged first.)

Verse 4

Verse 5

I have said. Even now the words of my mouth are in his mouth, saying, "I will not serve the king of Assyria," and he who sees that I will come up against him with an army will turn back; now his mountains are my mountains, from now on he will serve me, he will be your king, he will ask for
advice and strength for war: now. It's time, let's say, you dared to rebel against me.

Verse 6

As a man leans on a broken reed, and the scales come down upon his head, and pierce it with a pin, so is Pharaoh a curse to those who trust in him; his help will be to their hurt.

Verse 7

When Hezekiah had removed the high places, he burned all the houses of the foreign gods, the altars, and the high places, and made all Judah bow down before one altar.

Verse 8

:Please intervene. In this matter, if you are included in the Cayman. To say 'guarantee', they read Gi'r Bel'az

Verse 9

And you shall sit down. Even in the face of a single one, he is like one of the least of my master's servants, the least of the chiefs of the armies: he is appointed over thousands of men (Mekhilta Beshelach, Song 2)
One of my servants. One of my servants, as in "one of the anointed" (Genesis 21:15), "one of the empty ones" (2 Samuel 6:20)

Verse 10

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:The Lord has spoken to me without His
permission. The prophets prophesied: "He will lead the army of Damascus and the spoil of Samaria before the king of Assyria" (Isaiah 8:4), and he was wrong in saying: "As I have done to Samaria, so will I do to Jerusalem" (Isaiah 10:11).

Verse 11

: –For we hear, we know. We know, we know the sign of the tongue. We hear, we know, we know.
And do not speak to him in Jewish. All the people know the Jewish language, and they are afraid of your words. (According to what he said to them, "Tell Hezekiah" (Isaiah 30:4), (they thought) that he had not come to frighten the people. Israel was afraid and Rabshakeh was afraid, as they thought, even though Rabshakeh had commanded his people, but his heart was: "For his own sake, and his enemies will be encircled.")

Verse 12

And why did you send me to each of you, my lord? Is it to your lord that you are a stranger, that you are a prey to the enemy? Is it not to all that you send me, and to you that I come, that all the people may hear and fear, and that you may not incite Hezekiah to rebel,
to eat their own dung. Even they are in the famine of the strait
They will eat their own flesh. The shepherd will go out by the way of their own snares, and with a beautiful tongue they will buy scribes to read their decrees. Thus did their fathers change their names (Megillah 25:2): from the readings of the inscriptions to
the to the praised (Deuteronomy 28:3) "He shall go forth" – as (Deuteronomy 28:27) "in the clouds" – "in the hollows",
"their excrement" – "they shall lie down", "their
excrement" their excrement. From the days of their feet, their excrement is excrement. The excrement of the dekareshta (Shabbat 22:1) is the chalice (Chulin N A) Shekorin Tabchi'a Belaz, standing on the hands of three men

Verse 13

Verse 14

:Yeshaya. Yathaya

Verse 15

Verse 16

:Make me a blessing. Come to me in peace and bless me, and bring me the message of peace.
:Blessing. A blessing in Hebrew, as in: "And Jacob blessed Pharaoh" (Genesis 33:10)
And they shall eat their grapes. And I will go from you, and you shall be in peace, until I have found a good land like your own land, and I will cause you to be exiled there; for so is your way, to pass from one country to another, as it is said (Isaiah 10:13): "And I will remove the bounds of the peoples."

Verse 17

To a land like yours. Rabbi Shimon ben Yochai said: This was a lie, a parable to the king and others in the books of Parashah and it was a consequence (Deuteronomy 7:12). It would have been said, "To a land more beautiful than your land," but it was not: it would be impossible to write about its disgrace.

Verse 18

Verse 19

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And because they delivered Samaria out of my hand. And the children of Samaria were servants to the gods of Aram their tabernacles, and wrath: it is from Aram.

Verse 20

Verse 21

Verse 22

:Rending clothes. Because they heard the blasphemies of the Name (Sanhedrin 61), and it is like the blessing of the Name

Chapter 37

Verse 1

Verse 2

Verse 3

And he was defeated. As the prophet Elaz says, the enemies are defeated in their success, saying: "His hands are great" (Deuteronomy 22:27) and there is no God like his
God: for they are the sons of Israel, his sons, the Holy One, blessed be He.
Even a woman who is in labor and has no strength to give birth in time of distress is like a woman sitting on her labor pains, and has no strength to give birth: to come out

Verse 4

: –And he prevailed in words. He declared his strength and showed his success, and he prevailed over Ishprovi Belaz.

Verse 5

Verse 6

Verse 7

And hear a rumor. On the one hand, this is the rumor of Tirhakah king of Cush (Isaiah 37:9), and from the midst of you, so shall this people go up against you to fight with Tirhakah, and none of them shall return to their own land; and afterward, the enemy shall return, and I will prepare to bring them back to their own land and to destroy them there in the fire.

Verse 8

Verse 9

: And listen. King of Assyria

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:For Tirhakah. For Tirhakah will come out to fight you, and
He will hear and send angels. The second "and He will hear" is not like the first "and He will hear": the first means "hearing," and the second means "reception." He received the words of the messengers, and it pleased him to give heart to depart from Jerusalem, to make war with Ethiopia:
and he sent messengers to Hezekiah his king, to inform him that he was not departing altogether, but rather to return.

Verse 10

Verse 11

Verse 12

Eden. A place of kingdoms, as it is said (Ezekiel 27:23) "Haran and Kenah and Eden"

Verse 13

:He drove and destroyed. He drove and destroyed the king of Assyria, he destroyed them and shook them from their place

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

: The Lord has spoken. It is true that the kings of Assyria have
destroyed the heads of the kingdoms, and the land of their refuge. The cities – all the lands and their lands. The kingdoms that are the heads of the kingdoms are called ‘lands’, and the rest of the fortified cities that are around them are called ‘their lands’. And in the Book of Kings (2 Kings 19:17) it is written, "The nations and their lands," and that they had one language.
:he

Verse 19

And it was given. As in "And we will give it to all the land of Egypt" (Genesis 14:3), to the tongue of 'Peul', 'to keep', 'to remember', Donan't Bel'z: They are wood and
stone, because of you there was no strength in them, and the king of Assyria will destroy them.

Verse 20

Verse 21

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Verse 22

Verse 23

Verse 24

:From the top of the mountains. Mount Habibith
:The branches of Lebanon. The temple (Deuteronomy 28) :And the branches
of its cedars. I will not go into its land until I have destroyed it :Its end. Its end :The forest
of Carmel. Its
praise is good and its strength is glorious.

Verse 25

And I prospered, like a well that was dug, I dug and drank. As if to say: I began all my works: and water came out and prospered, to say
'source'
And I will burn with the power of my times. If I come to besiege the city that is secure in the strength of its rivers, I will bring many armies against it: and they will drink
of the waters of their rivers, and they will drink of their own blood, and the highway will be their footstool: and I will
burn. For the tongue of Jehovah is, as it were, saying: So shall my ways be established.
:Illuminators of the city of Matzoor. The illuminators of the city of Matzoor, in the hands of the illuminators.

Verse 26

Haven't you heard? And why do you boast? This is not a trap, for it is a region before me, for many years, that it may be a plague of plagues
from the servants of the stars and the stars, as it is said (Isaiah 10:5): "Woe to the Assyrian, a tribe that is not in my sight!" Have you not
heard from afar? There is
still seventy years left, as Amos prophesied (Amos 1:1): "Years before the noise" (Amos 7:11) "And Israel shall be taken captive out of his land,"
from whence came thee to hear that I have made and prepared: this is the Pharaoh's wrath.

From the days of old. From the days of the beginning, a decree was decreed against you, as it is said (Isaiah 33:3): "Because you were cut off from the midst of the sea, it is
also prepared for your king." Now, when I have made you strong over the sea
The workers of stars and fortunes brought her to that region, so that she might be able to carry the waves of feathers and fur.
:In the cities, which you will kill their inhabitants and they will become a waste from man and will become green,

Verse 27

:And they sat down with their hands short. I have broken the power before you.
And a field before the rising. A field is that which is read in the book of the law, which is spread in the sky, the roots of the harvest
:Before Kama. When it did not reach the point of being cooked and hardened, it came to Kama, and he was weak and
weak :Before Kama. Before there was Kama

Verse 28

And your return and your going out and your coming in I know. Jonathan translates: "And you have taken counsel and have advised me to do
good to my kinsmen and to make me a witness to the people of Israel, my people before me." When you thought in your heart and planned to
destroy my house, I know

Verse 29

:You were angry. You were afraid and your man
was angry with me :Your pride. How
is your pride? :My. Like a thorn, and they will put it in the mouth of a beast whose deeds are evil, to be smitten with it and to be
branded. Jonathan translates: "time", and it is a thorn in iron, and they will put it in the nostrils of a snake; And he said, "And he shall be
clean in his nose" in the Shabbat Masekhet (Mishnah Shabbat 5:1). (Think carefully, for from the verse it is seen: to be clean, for he shall be
clean in his nose and a mark in his lips)

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Verse 30

And this is the sign for you. This word is not to Sennacherib, but the prophet said to Hezekiah: And this salvation shall be to you a sign for a future assurance. Behold, the legions have destroyed all the seeds and cut down all the trees, and the Holy One, blessed be He, assures you that this year you will be filled with the blossoms of the seeds that will grow: from them

: Eating the first year. For eating the first year, there is a

safikh, and for the second year, there is a shachis. Here are the branches of the oaks, so it is in the order of the world (the order of the world is great, when you see it will be established – 23); but Jonathan translates it: “as they will be established” – branches of branches. And this is the sign for you: My words that Sennacherib will return to his land and fall, believe that you will be established even in the second security

Verse 31

Verse 32

The jealousy of the Lord of hosts. He will be jealous for His name and will not destroy the memorials that are in your hand, for His sake (Shabbat 55a) Shetmah: Memorials of the fathers

Verse 33

:And no shield shall go before it. No shield shall stand before it, as if they were "before" "before"
and no rampart shall be cast upon it. "No mortar shall be heaped upon it," says I, who am he who heaps up dust before the wall, and the great ones build upon it as a mound.
Sella. A place where they ram and ram a stone with mortar in order to make it hard, and they translate it as "filling." A place where they start by building two sections of a wall of reeds, and pour the soil between them, and ram the stone there after filling the sections. And I heard that they were solving it: throwing large stones, which they call "pouring" in Hebrew, but there is no "throwing" in the stones, and there is no "rolling" in the words: the translation falls on this solution.

Verse 34

Verse 35

Verse 36

And an angel of the Lord went out, etc. Later, he went and fought with Cush, returned, and came to Jerusalem, and when he arrived, an hour later an angel of the Lord went out. And thus it is said in the world order (chapter 23): "Behold, I will put spirit in him, and he shall hear a sound of hearing," as it is said, "And he shall hear even the voice of the LORD and the voice of the LORD" (Isaiah 37:9). Shafta the Shebna of Succoth and his helpers, and led them away in chains, and he went to Cush and took the glory of all the treasures, and he came to Jerusalem, to establish this Jerusalem. "Blessed" is what was said (Isaiah 14:14): "He will be healed from Egypt and the merchandise of Cush - this is Hezekiah's strength. At that time, "and he will send Tartan and Rab-saris", they - "your followers will go" mentioned in the Book of Kings (2 Kings 18:17), and they are the angels about whom it was said that he would send after the hearing that was said (Isaiah 37:9): "And he sent messengers to Hezekiah," and they did not come with Rabshakeh in the first messengers. And to those books Isaiah referred (Isaiah 37:22): "He despised you and mocked you." That hour was "and the messenger of the Lord came out and struck you and your body." All of them were kings with crowns tied on their heads, and the least of them all There was a king over two thousand, of whom it was said (Isaiah 30:8): "And I will give thee two thousand horsemen, and thou shalt turn the face of one and another." As for the little one of the sheep, he is

:Thousands of men, and they and their wives fell

Verse 37

And he dwelt in Nineveh. It is the head of the kingdoms, as it is said (Genesis 10:11) "Out of that land shall he go forth: Asshur, and build Nineveh."

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Verse 38

:Beit Nisruch. A sawn-off piece of wood from Noah's ark, as interpreted in the Aggadah of Chaldea (Sanhedrin 20:1)
He was killed by the sword. He said: "If you will save me from being killed by the sons of my queen, who will bring me to their sons like this: and when he dies, I will sacrifice my two sons before you." He stood up and killed him.

Chapter 38

Verse 1

In those days. Three days before the fall of Sennacherib, Hezekiah was sick, and on the third day he was like a fox: the house of the Lord was the day of the fall of Sennacherib, and it was the first day of Passover, for
you are dead and will not live. You will die in this world and will not live in the world to come, because you have become poor: you were, etc., as you said in the blessings (Berachot 10:2).

Verse 2

Verse 3

Oh Lord, how great is your mercy!

Verse 4

Verse 5

I will add Joseph. I will add Joseph to your days.

Verse 6

And from the hand of the king of Assyria, your nobles. For before the fall of Sennacherib, a sick

Verse 7

And this is the sign for you. You will be healed and your days will be prolonged, as is interpreted in Matthew (Isaiah 38:22), and in Kings (2 Kings 20:8) he asked: "What is the sign that I shall go up?"

Verse 8

: Here I am. The shadow of the ten steps has fallen, the shadow of the steps.
Like steps, made against the heat, to examine the hours of the day by them, like an eye: watchmen watch the hours of the day. Hurry to the hill, and
the day will be shortened ten hours on the day of Ahaz's death so that there will be no mourners for him, and his feet will be raised behind them on the day that his strength will be restored, and ten hours will be added to the day (Sanhedrin 20:1)

Verse 9

:Write. Jonathan translates: "A letter of thanks to Nissa, who served Hezekiah."

Verse 10

I said in my blood, My days. When I saw My days in my blood, In desolation and desolation, As it is said: "All the people are in mourning, - Canaan" (Zephaniah 1:11). As it is said: When I was sick, I said, "I will go to the gates of Sheol": According to me, until that day the sick will not be healed (Pariki Rabbi Eliezer 55)

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I have lost the light of my years. – I have counted the rest of my years. As it is (in Numbers 3:11) “No one has counted from him”: And Jonathan translates it: “For my thorns for good they will be added to my years”, I have counted for good and my years have been counted.

Verse 11

I said, "I will not see the Lord. I will no longer use the name of the Lord."
In the land of the living. The living are in it, but the dead are not the first, as it is said (Psalm 15:17): :("The dead do not sing praises." The law for the dead is that no one remembers the name of the son of two letters for ever and ever.
:In the land of the living. In the house of the
sanctuary: I will not lose a person. Life
still: With those who dwell in the wilderness. I will be with the dead who dwell in the land of the wilderness and are cut off from the living.

Verse 12

My generation has departed and is gone from me. The children of my generation have departed from me. They have departed. As it is 'departed', as it is "But he shall depart: his praises" (Isaiah 33:20): Like the
tent of a shepherd. Like the tent of a shepherd of a beast, which he drives from one place and sets up in another place, when it is destroyed by this evil shepherd.
I was careful. I knew that my life was as swift as a weaver who hastens to weave, all this I believed. And Jonathan translates: "Like a broad stream," like a stream that stretches between high banks that does not overflow, and from the midst of it its waters are easy to run. And he says, "I am a weaver, a weaver of thorns, and he who says (Job 7:6) "My days are shorter than I am a weaver," "They are replaced with the ships of the wilderness" (Job 9:20) From the depths of my heart I will be saved.
Jonathan translates: "Because of the preciousness of my kingdom, I am my exile." I thought it was time for me to be saved: from all my pride. From the depths of my heart I will be saved, and so "And your head shall be exalted" (Song of Songs 7:6)
From day to night you will fulfill me. As it is said, "From male to female" (Numbers 5:3), as if to say: From days and nights you will fulfill me, and so Jonathan translates it: "My days and my nights are complete."

Verse 13

:I will. I will endure the pain of my illness all night, and I will be strong as a sword to endure, so that it will break all
my strength. As it is (Exodus 1:12) "So it will multiply and so it will burst forth." Whatever I am strong for, :so my illness will be strong against me to break all my strength

Verse 14

:Kesus. As in "Kesis" (Jeremiah 8:7), and it is the name of a bird
A horse is gray. As is 'a horse and a horse'. (Another thing) As is this one that you catch in its throat and it snorts, :And so Jonathan translates it: "A horse that is single and snorts"
He has oppressed me. As it is, "He has oppressed me from the hand of the angel of death, and He has guaranteed me to be saved, to speak of "guarantees," as it is (Psalms 119:222) "Your servant is a guarantor of good." He has oppressed me.
As it is, "Heal me, O God," as it is (Numbers 12:13) Heal me.

Verse 15

:What shall I say? Praise and worship before Him, and He said to me, "Consolations," and He did it.
I will count all my years. As it is written, "And my years shall pass away" (Genesis 3:1). I will pass away all my years as a pebble before him.
Jonathan: My years are translated "years" in the
bitterness of my soul. It was bitter, and I was comforted.

Verse 16

:The Lord will live on them. Jonathan translates: "The Lord will live on all who say, 'I will live on my brother'" and to
all of them, the life of my soul. "And before them, the Lord will live on them, the life of my soul" (Targum Jonathan). And I say: According to its simplicity: The Lord will live on them. For the years that are remembered for the sake of
.I will remember all my years. The Lord, who dwells in them, will have mercy on them, and he said to me by his prophet, "He will live, he will live." And in all of them is the life of my spirit. And in every thing that is filled with the life of my spirit, said the Lord concerning them and
:
And heal me. Therefore I know that you will heal me and revive me. Heal me, heal me, and strengthen me, as it is written (Job 33:4) "Let their children heal."

Verse 17

Machine Translated by Google

Here is peace, but it is bitter to me. When I preached peace, even though it was bitter to me, my fathers sought my comfort in the merits of others: “Thus says the Lord, the God of your father David” (Isaiah 38:5), “For my sake and for the sake of my servant David” (Isaiah 33:3). Here I was made to confess that I was a sinner (Berachot 10:2). Thus have the wise interpreted, but according to me – the call to Harib, When I heard from you that you would save me from the hand of the devil repentance is heard, behold To say goodbye is bitter to me. My soul: How bitter is my affliction, that I was ready to die, and did not rejoice in the gospel, and thou didst strengthen me with thy goodness! from me, corruption has descended

Verse 18

For I do not ask your gratitude. If I were dead, I would not thank you for the miracle of Sennacherib's fall, nor would I believe in the truth of your assurance that you assured me of it.

Verse 19

Life is life. To speak of the sons of men as life, as if to say: When three sons of men are alive in the world, this is life and that is life, the confession comes out of their understanding. (Other books: Life is life, it is life, and it is pleasant to confess life.) :Yudie.Ashispher Belaz

:To your truth. The Father acknowledges and directs the knowledge of his son to your truth, to believe in you.

Verse 20

Verse 21

Fig cake. Fig cake is made from figs. When they are ripe, they are called 'figs', and when they are crushed in a circle, they are called 'debele' and they are fragrant. And
they shall divide it into pieces, and there shall be a plague in the midst of it, and it shall be a plague, that breatheth upon living flesh, and shall cause a festering plague: but the Holy One, blessed be He, shall cause the plague to come into the midst of it, the plague that healeth and healeth. (Mechilta Beshalach Yise A)

Verse 22

: What is the sign? What good and what beautiful sign is this that you have given me, that I should go up to the house of the Lord?

Chapter 39

Verse 1

And he heard that he was sick and recovered. He was accustomed to eat at three o'clock and sleep until the ninth hour; as if he had returned from his bed at the ninth hour, he found that he was sick; he sought to kill all his servants. He said: "You have sealed my seal, that I may sleep all day and all night until the morning!" They said to him: "Gilgal Hama, he has returned." He said to them: "And from me, he has returned?" They said to him: "May Hezekiah's gods be with him, etc."; Thus says the priest, "In the (Btanhuma) comfort, for you will bear the (Bpasikta) pause."

Verse 2

The house of his daughters. The house of his grave is in the heavens, as it is (Genesis 35:25) "Nechoh, and Zeri, and Lot."
-And the best oil. Six solvers: anointing oil (Exodus 32:33), and six say: It is the name of
Persimmon was a plant in the land of Israel, and it is the fruit of the saying (Ezekiel 27:17): "Judah and Israel, behold, your feet are full of the fruits of the manna and the manna." And I saw in the book of Joseph that it was a persimmon, and it grew: in Jericho, therefore it was called Jericho, after the name of the manna:
there was no word. Even the book of Torah

Verse 3

Machine Translated by Google

And Hezekiah and From a distant land he came to me. This is one of the three sons of Adam who were in the place of the place: Cain Balaam. Hezekiah was the one who answered: "Are you the prophet of a place, and to me you are a scoundrel?" He began to be proud and said: "From a distant land he came to me," because of you he was punished, and because of his rejoicing over them and his eating of them, he sent them away. And so Balaam said to him, "Who are these men with you?" And he answered and said, "Balak the son of Zippor, king of Moab" (Genesis 4:9), and he said, "What is your brother's folly?" (Genesis 4:9). And so Cain said, "Send to me" (Numbers 22:9): He said, "O Lord of the universe, are not all things hidden revealed to you and to all?" As you said in Tanhumah

Verse 4

Verse 5

Verse 6

:A word will not be left. Measure for measure, as opposed to "There was no word" (Isaiah 33:4)

Verse 7

And your sons. They are Hananiah, Mishael, and Azariah (Daniel 1:6)

Verse 8

:The word of the Lord is good. After my days there will be peace.

Chapter 40

Verse 1

Comfort, comfort. He returns to his future prophecies, according to Shemchan and to the end of the book of the words of comfort, :This is a parable between them and the Pharaohs. Comfort you, my prophets, comfort my people.

Verse 2

Because it is full of a camp. Jonathan translates: "She will come to me with her people, her glory," as in "Because it is full of a camp." And Jesus will break the yoke like him (Job 7:1) "Is it not fitting for man to be on earth": it will be broken. It will be broken because it will be taken, etc. "But the people who accept the cup of chastisement from before the Lord, as if they were to take a single one, will be cleansed from all their sins." And according to his simplicity, he will be prepared to break it because he will take the troubles of the two, and if he says, "The Lord is from his time" The Holy One, blessed be He, is the one who repays a man double for his sin, as He calls him full (Jeremiah 16:18): "And I will repay the first of their iniquity and their sin."

Verse 3

: The voice of the Holy Spirit calling in the wilderness
:Turn to the way of the Lord. The way to Jerusalem, to bring her exiles back to her midst.

Verse 4

:Every valley shall be exalted, and every mountain shall be made low, and the mountains shall be made smooth, and level, and quiet, and the paths of the mountains. The mountains are high, and from the midst of them a steep slope descends, straight and not crooked, :that Noah may go down and up (the word "heavens" is translated "his troops", in a high language, as in "the troops of the river") :the heavens. As in "and they gathered the strength" (Exodus 28:28) :to the valley. Kanapneia Bela, a land of flatness and balance

Verse 5

Machine Translated by Google

Verse 6

: Voice. From the Holy One, blessed be He, He says to me: "Read."
All – and said. My spirit said to him: "What shall I read?" And the voice answered him: "This is what you have read: All flesh is dust." Man will die, - the high places will be reduced to dust. (Another thing: All flesh is a thorn (For if he said to do the works of my hands, He is like a flower of the field, which withers and withers, and there is no one to raise it up And he stood up with his hand to stand, to set you on a high mountain.

The gospel of Zion (Isaiah 40:9), for from the mouth of the living God is the assurance of the gospel.
And all his mercy is like the blossom of the field. For "mercy and body are sin" (Proverbs 14:33)

Verse 7

:Navel. Kamash

Verse 8

Verse 9

A herald of good tidings to Zion. "A prophet brings good tidings to Zion," and in another place it says: "The feet of a herald" are its times until dawn female, and male. –It is easy to remember, but not to remember – (Isaiah 55:7), remember

Verse 10

:He will come with strength. Upon the nations to
Pharaoh: Behold, they have hired him. He is called to be
righteous: and his work. The reward of his work is upon him to give to them.

Verse 11

:Like a shepherd. He who feeds his flock gathers lambs in his fold and carries them in his bosom.
:Alot will manage. "He who gives suck in a quiet place speaks" (Targum Jonathan), the suckling flock
: will manage. As in 'manage'

Verse 12

:From the measure and the body. All this was in him the power to do, and every sixth inhabitant in him the power to keep the safety of his flock.
In his cough. In his journey, as it is said, "You have gone in the days of your horses" (Habakkuk 3:15). In his pasture, as it is "in the pasture of the way. Another thing: 'Sheol' is the name of all of them, and so "in my pasture (Ezekiel 23:24) (in the vineyards") watchmen" (Ezekiel 13:19): "Tikhen." Amulair Belaz, in the
language of Middah and Minyan, as it is "And you shall give to your sons" (Exodus 5:18) and all In a third. And he measured in thirds: a third of desert, a third of pasture, a third of seas and rivers. To another tongue: a third of great and even of a people, a third of my fingers. And he comforted them, saying, "He is my name, and so it is: "And they shall make him clean with tears of a third" (Psalms 50:6): And he weighed in the balance of the
mountains. All according to the earth: The mountain is heavy A hard land, and a soft land.

Verse 13

:Who will prepare? The Holy Spirit by the mouth of the prophets? The Lord will prepare, and it is fitting for him to believe,
and someone will know his counsel. His spirit, so Jonathan will interpret. And by me he will hear: and someone will turn to his counsel to the head? He who calls from me will prepare his spirit, and from me someone will know his counsel, that he may know the Holy One, blessed be He, is counsel

Verse 14

Machine Translated by Google

Who will be judged and understood? Who among the workers of stars and fortune-tellers is he who is called, as he is called with the prophets, as it is said of Abraham, "And the LORD said, I am Abraham's son" (Genesis 18:17). Who among the workers of stars and fortune-tellers is he who does this, that he may instruct him and make him understand and teach him in the way of judgment. Who among the workers of stars and fortune-tellers is he who is called, as he To Abraham, He gave a heart to know Him and to understand the Torah, as it is said: "And he shall keep My charge" (Genesis 22:5), and it is said: "For the sake of what He commands, etc." (Genesis 18:19), and his kidneys were springs of wisdom, as it is said: "Even in the nights of my affliction my kidneys are wellsprings of wisdom" (Psalm 16:7). Whom shall I counsel and understand? The man of the Holy One, blessed be He, behold, all the nations before Him, as He commanded Me and You: they shall teach Him.

Verse 15

Behold, the nations are like unto me: the workers of the stars and the fortune-tellers, who have not known their Creator, and have not thought to raise up any of them to be prophets, to reveal His secret.
Like a bitter drop that drips from the banks of the river, and the water's filth and the rotting of the tree, :Lemonida in Bela: And like a balance. Which sighs a thick

and snorting sound

:Just like a fine dust: It will be

taken away. Like a man's dust that is carried and carried away by the hands of a spirit, just like a fine dust that will be taken away

Verse 16

:There is not enough fire. On his altar
And his life. The fruit of Lebanon, there is no fire. Another thing: And Lebanon is not like a fire, etc. To atone for the sin of the nations

Verse 17

:As an enemy against him. As an enemy they are in his eyes, and there is no account before him.

Verse 18

Verse 19

:Naskh. It is not "masekah" (Exodus 33:4) Nashkh is a

hammered hammer. A hammered hammer is a hammer made of iron, made of iron or of brass, and then the goldsmith overlays it with gold plates: and its setting is of gold: and its

setting is of brass: and its setting is of brass.

Verse 20

The risk is a contribution. Or if a tree is to be cut down, the one who is trained to distinguish between a tree that stands and a tree that remains: He who does not rot will quickly choose

: The one who is humble. The one who is learned, as in (Numbers 22:1) "I have humbled myself" :

Contribution. The interpretation, the secretion of the trees

Verse 21

:You do not know. The foundations of the earth were laid by Me, and they were for you to work.

Verse 22

:circle. Translated from "circle" (Isaiah 44:13), round, komf"sh Bel"z

: And they shall sit down. Before him as a shepherd.

:That's right. Rent, travel in Belaz

Verse 23

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Verse 24

:Even though they were not planted. Even the mountains are as if they were
not planted, even though they were not sown. And even more than that, they will be uprooted and uprooted as if they had not been sown. Sowing
low: Planting
But a root in the earth is a stump. When it is uprooted, the stump will not take root in the earth, and there will be no substitute. Every
'root' that is called, its taste is in its first place and the point of the Rish is opened, and this is its taste for a stick and a point of a little bit,
according to me: it is like a tongue that acts, inertia in Belaz

Verse 25

Verse 26

:Who created these? All the army that you see on high: from many
forces. He is mighty in power, and he is strong in power, there is not one of the army missing who is not called by name.

Verse 27

Why do you say, "My people, Jacob," and speak in exile?
My ways are hidden from the Lord. All that he has made are lifted up before his eyes, and he sets over them those who do not know
him.
And from my God my judgment shall pass. The good judgment shall pass before him, which he had to pay to his fathers: and to us.

Verse 28

The Creator of the ends of the earth and the heavens, there is no searching out his understanding. And since he has such power and
such wisdom, he knows the thoughts. Why does he delay your good? Is it not to consume your transgression and to bring you to
the hands of torment:

Verse 29

:We give strength to the wind. And it will eventually replace strength with your fatigue.

Verse 30

:And the youths shall flee. The might of the Chaldeans, who are shaken from the siege, shall flee.
And the chosen ones will fail like a fool. Those who are now mighty and strong will fail, and you who hope in the Lord: replace them
with new and strong strength.

Verse 31

:Limb. Wing

Chapter 41

Verse 1

:Hear me. In order to hear something.
:Islands. Nations of the stars and constellations
And they shall strengthen themselves with all their might, but they shall stand in judgment, they shall They will decorate themselves :Yachalipu power
approach approach with strength. Rebuke, and then when they :
they shall speak: For judgment is near. And they shall rise up before their face.

Verse 2

Machine Translated by Google

Why is the city from the east called by him, that righteousness shall call it for his foot? Why did Abraham call it to bring him from Aram, that it was in the east, and righteousness that was done, it was to call his feet in all that he went, that he might give nations before him. Because his city is removed from its place to be driven, he has given before him four kings: and their armies: he shall go down.
He shall go down
as the dust of his sword. "He has made the slain as dust before his swords" (Targum Jonathan), he has given his sword and made many slain as dust, and he has given his bow as many slain and fallen as stubble (Genesis: Rava 33:3)

Verse 3

:He who goes in peace will pursue them. He goes in peace on his journeys, he does not fail in pursuing them.
There was no man – a traveler on his feet will not come. A path that has not been traveled before, so on his feet, will not come: to come

Verse 4

Who has done this? Who is he who records the generations from the beginning to the first man, Adam? He did this to Abraham also.

:I am the Lord, the first. To do wonders and to help.
:And I am with you, sons of the latter, and I will help you.

Verse 5

: See the islands. The servants of the foreign laborers, the mighty deeds that I will do, and they will fear.
:They will fight and come. This is the shadow of this, we will gather to fight, when they see the redemption

Verse 6

:A man is his neighbor and a man. He will say, "Strengthen yourself for war," but their gods will stand by them.

Verse 7

:And he shall strengthen the deaf. The maker of the statue
:The jeweler. His crown is gold: A
smoothing hammer. In the back, when he is about to strike the work,
:The one who strikes them once. He begins with her when she is done, and strikes with all his might.
: Say to the one who is good. For those who were returning after a good night, for the one who is good is the one who is good in iron.
:Devek. Shuldor"a Belaz: And he will
strengthen it. To the photo:
With nails he will not die. All of them will strengthen this one with that one

Verse 8

And you, Israel, are my servant, and I will come to help you. The end of the call is, "Do not be afraid, for I am with you." Thus the matter seems to me to be simple in its simplicity. And the Midrash Haggadah in Bereshit Rava (Bereshit Rava 47) demands that: The matter is in the righteous kings and Abraham saw the
islands. It was a sign of war and they were afraid. There he feared Abraham, for he said: You have established wickedness in the world, and Abraham feared him, according to Shehar who killed the children of Elam, who were from there the islands.
As the name As the days of Abraham and Shem are ended in the world, so shall every man help his neighbor. This one
helps the other with the blessings, "Blessed be Abram" (Genesis 14:19), and this one helps the other with the conditions, "And he shall give a tenth of all" (Genesis 14:20).
:And he strengthened Harash. This is the name, which was a place for making nails and bolts for the ark.
:The goldsmith. This is Abraham, who is the goldsmith for the sacrifice to the tabernacle.
:The one who conquered them once. This is Abraham, who conquered all these kingdoms once.
It is said: It is good to cling to God, for this is good.
: And he shall strengthen him. The name of Abraham to be a stick to the holy one, blessed be he, and he shall
not die. And you are Israel, my servant Abraham, who was not of the seed of the righteous, I have done all this, and you are Israel, my servant, purchased for me from the days of my fathers.

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:The seed of Abraham, my beloved. He did not know me from among you, the strength and knowledge of his fathers, but from among you, love.

Verse 9

:I have strengthened you. To take you for my portion, as it is (Exodus 4:4) "And he will stretch out his hand and strengthen it" :From
the ends of the earth. The remnant of the workers of stars and constellations
And from its nobles. From the great ones in their midst
I have called you by name, "My children, my firstborn, Israel" (Exodus 4:22).
And I will not forsake you. As it is said in Malachi 1:3, "I have hated you."

Verse 10

It will be a shame to be like this (Genesis Rabbah 7:15). And this is the general idea: Every seed that begins with All you will eat. all
the foundation of Yesudah, when it returns to speaking in tongues, it will be activated, it will be activated, it will be activated, the
seed will be divided and gathered between the two letters of the roots of the seed, as it is said, "And they will be astonished" (Isaiah
55:16), "And they will keep the laws of Omri." (Micah 6:16), "You will be rewarded" (1 Samuel 1:14), "You will pour out your soul"
(Job 33:16)

Verse 11

Verse 12

Verse 13

Verse 14

Tola'eth Jacob. The tribe of Jacob is as weak as Tola'eth, and has no strength except in its mouth (Tanhuma in Shelah and Yarmuna in
Balaam 7:9). Tola'eth: From the days of Israel.
From the book of Israel

Verse 15

For a ladder is a ladder. My tool is a tree and a heavy one, and it is made of holes, holes, like the tools of a hammer, a bar of iron,
which are called "Lima" in "Bela", and they drag it over the thickets, a bar of shiblin, and they cut it until they make a beam: thin

New. When it is new, before the tips of its blades are cut, it is the one who cuts the grass, but after it has grown old, the tips of its
blades are cut like a flute. They
are the tips of the blades: the threshing of the
mountains. Kings and princes

Verse 16

:You will scatter them. You will scatter them as the wind
blows. :And the wind will carry them. From their God to their hell.

Verse 17

(12): "They shall not hunger for bread, nor shall they thirst for water, but [Amos 8:11] "They shall wander to and fro seeking the word of the Lord, they shall
wander to and fro seeking the word of the Lord, and shall not find it", and when He returns and dwells in His tabernacle, and His spirit is in
the mouth of their prophets :Afu will prepare bread and water for them,
wife. To say, "And you shall drink water from the sea" (Isaiah 19:5), to say, "You shall be broken and broken" (Lamentations 3:20), and all to say,
"You shall be broken and broken." And so the Lord is a fish, for the Lord comes in the place of the water, for there is no God without the Lord, and
it would be said to a female, "You shall be broken," for the Lord to a single male would say, "You shall drink," and to many: "And you shall
be broken and broken."

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Verse 18

:Rivers. A heart that understands the law and prophecy: A
word from the wilderness. A place where the wisdom of the law was not.

Verse 19

:I will give in the wilderness a cedar of Shitah. All kinds of habitation, even among them I will give all kinds of wisdom and goodness and peace
:Rejoice and be assured. The names of the trees of the Sark are for the building.

Verse 20

Verse 21

Come near, you wrangle. All you who work with the stars and the stars, come and wrangle and argue with the sons of your
might. Your arguments are healthy and strong, and the word 'wrangle' is this in the language of Mishnah: "Two: They were wrangles in judgment"
in the tabernacle of the Sanhedrin (Sanhedrin 1:2)

Verse 22

:Let them come. The astrologers and fortune-tellers, their prophets and their magicians: And
they will tell us what will happen to us. For the future
The beginnings. They were before the creation of the world, and what was created, what is now. (Other books: Events: What began as a grave,
what will be in the end) : Or the coming. To the
future, to hear His voice, and we will see whether He will dwell in them tomorrow, that their words may be fulfilled

Verse 23

:The letters were said backwards. The Muftis who came later: And they were
astonished. And their words were counted, "And they were counted" (Genesis 24:50) translated "And I was astonished"

Verse 24

?There you are from the enemy. And your words will come true.
And you do not work for profit. You are only whisperers and raise your voice to deceive with lying words:
abominations. Those who are abominable will choose you, and not the Holy One, blessed be He, nor His servants, nor His ministers.

Verse 25

My cities are from the north and you will come. I declare the future, Behold, I will build the ruins of Jerusalem: Cyrus from the north, and you
will come to Babylon to destroy it.
From the east, the sun will call on my name: "All the kingdoms of the earth have been given to me by the Lord, the God of heaven" (Ezra
1:2), and we see that the land of Persia in the east, westward, is the land of Israel. Another thing: My cities from the north will summon
Nebuchadnezzar to destroy my cities, and he will come, and Cyrus will call on my name from the east. To build the cities, the kingdoms of
Persia from the east of the land of Israel, is that which is said, "I saw the ram and the calf" (Daniel 8:4). And Jonathan translates it: "I will be in
He my glory, the king of the west, and I will be like a pillar of Shem
said, "In the city of Medin, in the city of my name, the mighty ones
in my name." And he will come against the king of Babylon and against his servants, as one who comes to trample clay, and as a potter
tramples clay for a vessel of clay, so he will trample against the mighty ones.

Verse 26

Who among the prophets of Baal has said, "As for me, the word that is about to come is ready to come," and who among the prophets has told it, and when it comes, it
is said: "He is righteous, his prophecy is righteous."
:No one tells. But there is no one among you who can tell the future and have it come true.
A prophet came from the east. No one will hear your words. Let the future come and testify: So-and-so, the prophet of Baal,

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Verse 27

The first king to Zion, behold, this is he. The first king who will give heart to Zion, behold, this is he whom I have spoken, and even though the redemption is not completed by his hand, he will be the first: "Who among you is there among all his people?" (Ezra 1:3) The elders of Israel will be ready at his word to rise from exile and to begin
And to Jerusalem I bring good news. In those days Zechariah was a prophet, who was hastened to build in the days of Darius: the third to Persia.

Verse 28

:And I looked, and there was no man. I looked again at the prophets of Baal, and there was no man that told the future. :And these. All these things are yet to come, and there is none of them that understandeth the secret of the Lord, and knoweth them. :And I will ask them and they will answer. If they answer if I ask them

Verse 29

They are all iniquity. You should know that all the prophets who deny the Torah are iniquity, and all their deeds are nothing.
:
The likeness of their robes, like "the image of a deaf man" (Isaiah 41:19). And Jonathan translates them in a later context. "The signs of my mercy, which the prophet Melchizedek has brought from the beginning to Zion, have brought me." - First to Zion and the body, and according to the translation, the whole context speaks of the Messiah's kingdom and of the final redemption, but I see a prophecy that Isaiah will prophesy to Cyrus, all in the language of the style of this passage: "I am the Lord, and my shadow shall be in righteousness" (Isaiah 40:13), "A hawk shall call from the east" (Isaiah 40:11), "He shall
(Isaiah 50:11), "He says from the beginning to the end" (Isaiah 40:10), all leaning towards the end of the matter: This is the meaning of the passage.

Chapter 42

Verse 1

"Behold, my servant Jacob, I will help you in him. Behold, my servant Jacob is not like your death,
for I will help you in him, my chosen one. Israel is called my chosen one (Psalm 11:4) "For Jacob is my chosen one," and it is said (Isaiah 4:4) "For the sake of my servant Jacob, and Israel my chosen one."
My soul desired it. I put my spirit upon him to make known his secret to his prophets, and his end he will bring forth judgment to the nations, as it is said (Isaiah 2:3) "And many nations shall come, and they shall teach him his ways, and they shall teach him his ways."

Verse 2

And he will not lift up his voice, he will not cry out and prophesy to the nations, who will come to learn from them, as it is said (Zechariah 8:23) "I will go with you, for God has heard me: I am with you."

Verse 3

A bruised reed shall not be broken. Jonathan translates: "A reed that is bruised shall not be broken: and a

And it is dark. The wick of the wick is a wick that is about to be extinguished. Their king will not rob the poor or crush the needy and the weak.

Verse 4

And he will not run. Just as he will not run, "for the earth is full of knowledge" (Isaiah 11:9), and they will listen to him, as it is said (Zephaniah 3:9) "For then I will turn you to the nations and to the peoples," and this is known to the islands for his law: -He will be victorious, all will listen to his law

Verse 5

And in the womb of the merciful :The Lord God. Baal of Justice

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Creator of the heavens. It began as a cloud of smoke, and then it was like a cloud in a festival. (Festival 12:1)

:And it shall come forth. The Creator shall bring forth from it.
:Giving breath. Breath of life
:For the people of Aliyah. For all of them are
equal :And the Spirit.
Holiness :For those who walk in it. For those who walk before it

Verse 6

:I have called you. To Isaiah he says:
:And I will gather you. When I created you, I thought that you would bring my people back to my covenant and to be a light to them.
For the light of the nations. Every tribe is called a nation unto itself, as it is said: "A nation and a congregation of nations" (Genesis 33:11).

Verse 7

:To open the eyes of the blind. They do not see His might, to give them a heart to return to Me.
To bring out a prisoner from the prison. And by the hands of those who open their eyes, prisoners will go out from the prison. Another thing: :To announce to the exiles of Babylon that the coming calamity will come upon them, that they will be released from the prison.

Verse 8

That is my name. It means dominion and power, and I must show that I am a master, for you are my glory: I will not give it to anyone else.

Verse 9

The first things I promised Abraham upon the exodus from Egypt (Genesis 15:14) "And also the nation and the people"
:Here they come. I have kept my hope, and now I tell my people new things, a hope for a new exile.

Verse 10

His praise is from the end of the earth. For they shall see my power for Israel, and all the workers of the stars shall praise me: for I am God: who go down into the
seas. who ride in ships and all that fill them.
Those who live in the sea, and not on islands, but in the midst of the waters, each one of them pours dust into his house, and they go from house to house in a ship, like the city of Venice.

Verse 11

:They will lift up their voice from the
wilderness. A voice of song from the wilderness of Kedar, who dwell in tents. (Mosab al-Yasho) From the wilderness of Kedar, who dwell in tents, they will lift up their voice and sing (as in "And the wilderness of Kedar, who dwell in tents," in the wilderness of Kedar, who dwell in tents, they will have cities and permanent cities.
:The inhabitants of Selah. The dead will live (Genesis Rabbah 13:6); thus Jonathan translates
:From the top of the mountains they will shout. "From the top of the mountains they will shout, from the top of the mountains they will shout" (Targum Jonathan)

Verse 12

Verse 13

Verse 14

: I have felt from the world. For many days I have felt the destruction of my house, and I will surely return.
: I will restrain myself. To speak the truth; Until now my spirit has troubled me, and from time to time I am like a serpent in labor.

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:I'm sorry. I'll be scared.
:And I will aspire. And I will desire to destroy all, all my enemies together.

Verse 15

I will destroy the mountains and the hills. I will kill kings and rulers, all the servants of the stars and the constellations:
and all their grass. All the people who are on them
: Dry. A dry tongue is a matter of contention, like grass and rivers.

Verse 16

And I will lead. Israel, who have been blind until now, have not looked to me in the good way, who do not know how to walk:

:You did it. I will do it. To speak a prophecy to speak of the future as if it were done.

Verse 17

Verse 18

:The deaf and the blind. Of Israel he says

Verse 19

Who is blind among you? There is not one, for if he is my servant, he is the blind one among you all, and the plowman among you is my mountain, he is like my angel: when I send a prophet to prophesy,
For he is blind as a proverb. For he was blind among you, the grave is the grave of his torment, and his mountain is like a proverb, all his rewards: and he shall come forth clean.

Verse 20

:See many. See many things before you, and you do not take heed to look at my works and return to me.
Open your ears. I have been busy opening your ears by the hands of my prophets, but none of you will listen to my words, and the tongue of the Lord is like a book.

Verse 21

: The Lord desires. To make you see and to open your ears for the sake of righteousness, and for you He magnifies and makes the Torah great for you.

Verse 22

And hey. This people is despised and despised, and the end of the matter is in the end, and they do not take it to heart (Isaiah 45:2) All this: saying, Why do you call us this, that I have given Jacob to the Lord (Isaiah 45:28) – all of them
are in the dust. In their dust, all of them are in the dust of their souls. Addition: Another thing: all of them are in the dust: They put their strength in the dust of the earth and in the dust, And in the houses of the prisoners he hid him, and he found him a neighbor. And there is no word for "return." As for "return," according to you, it is a cure, but "return under its cover" (Genesis 33:18) is a fish.

Verse 23

Jacob was given a seat : Listen. Give heart to this one from me
behind. He turned and heard a word that he would stand behind, and so Jonathan translated it back: "to the couch", and so all the "back" in the reading: I will be the one who will be

Verse 24

:This is his sin. This is what caused the destruction and plunder, which is his sin.
:And not his father. His fathers walked in his ways.

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Verse 25

And it will be heated from all around. That they may fear and take heed, as it is said (Zephaniah 3:6): "I have known the nations: they have turned their faces away, I have said, Fear me, and be afraid."
And he knew not. He knew, but he was a fool; he did not understand this, and did not turn from his wickedness: and it was kindled in him. Then the Pharaohs of the servants of the stars and the fortunes that surround him, in a forest On his own

Chapter 43

Verse 1

And now. Despite all this, thus says the Lord... Do not be afraid.

Verse 2

:For you will pass through the waters. When you pass through the waters, I will be with you, and the rivers will not sweep over you. You will pass through the rivers and the nations, many as the waters of the river, and they will not overwhelm you: For you will walk through the waters of fire. To come: "For behold, the day is coming, burning like a torch" (Malachi 3:19), which means: wrath upon the wicked, "and the day that is coming will burn them with fire" (ibid.), even though neither flame nor flame will burn. The nations will be burned, as it is said: "And there will be peoples burning like lime" (Isaiah 33:12), even though: it will not burn in you.

Verse 3

I gave you your ransom from Egypt. And they were yours for redemption, because their firstborn died, and you, my firstborn son, were saved, and you were to be burnt, as it is said (Ezekiel 20:8) "And I will say to your people, My wrath is upon them in the land of Egypt."

Verse 4

:And I will put a man under you. I will be your companion.

Verse 5

Verse 6

Say to the north wind, "Give me the signs of the north wind."
May my soul not be consumed by the power of the Lord, to bring forth my glory. And to the south, Do not withhold, bring My sons from afar and My daughters from the ends of the earth, everyone who is called by My name, and whom I have created for My glory, whom I have formed, and whom I have made. Bring out the blind people who have eyes, and the deaf people who have ears. All the nations are gathered together, and the peoples are assembled. Who among them declared this and told us the former things? Let them bring their witnesses and justify themselves, and let them hear and say, It is true. You are My witnesses, declares the Lord, and My servant whom I have chosen, so that you may know and believe Me and understand that I am He. Before Me no god was formed, and after Me there will be none. I, I am the Lord, and besides Me there is no savior. I declared and saved and proclaimed, and there was no strange god among you. You are My witnesses, declares the Lord, and I am God. Even from today I am He, and there is no one who can deliver from My hand. I act, and who can reverse it? Thus says the Lord, your Redeemer, the Holy One of Israel: For your sake I will send to Babylon and bring down all of them as fugitives, even the Chaldeans in the ships of their rejoicing. I am the Lord, your Holy One, the Creator of Israel, your King. Thus says the Lord, who makes a way in the sea and a path through mighty waters, who brings out chariot and horse, army and warrior together; they lie down, they cannot rise, they are extinguished, quenched like a wick: Do not remember the former things, and do not consider the things of old. Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness, rivers in the desert. The beasts of the field will honor Me, the jackals and the ostriches, because I have given water in the wilderness, rivers in the desert, to give drink to My people, My chosen. The people I formed for Myself will declare My praise. But you did not call upon Me, Jacob, for you were weary of Me, Israel. You did not bring Me your sheep for burnt offerings, nor honor Me with your sacrifices. I did not burden you with offerings, nor weary you with incense. You did not buy Me sweet cane with money, nor satisfy Me with the fat of your sacrifices. But you burdened Me with your sins, you wearied Me with your iniquities. I, I am He who blots out your transgressions for My own sake, and I will not remember your sins. Remind Me, let us argue together; state your case, that you may be proved right. Your first father sinned, and your spokesmen transgressed against Me. Therefore I will profane the princes of the sanctuary, I will consign Jacob to destruction and Israel to reproach.

Verse 7

All who are called by my name and for my glory I have created them. All the righteous who are called by my name, and all who are done for my glory. You have prepared them in all your ways, and I have prepared everything. As it is said: Even though they have gone through exile and tribulation, I have prepared for them a grave, all the ways of their redemption.

Verse 8

He brought forth a blind people. He brought forth as it were those who were led out of exile, that they might be made as blind, and having eyes, they would not see.

Verse 9

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All the nations were gathered. If all the nations of the stars and stars were gathered together, who among them and their prophets would tell the future and how it would come out of their error, or would the first ones who have passed away hear it? Saying: "We have told them, they have come before them," they would give their witnesses, who heard that they prophesied against them. Go therefore, and they shall be justified: but I have witnesses, which ye are: I am witnesses, that I spake unto Abraham your father, saying,

Verse 10

:And my servant. Jacob and my guard, my confidence: whom I have chosen. He is a witness that my confidence is in the land of the rivers, :that you may know him and his body. All this I have done that you may give your heart to know me.

Verse 11

Verse 12

:I have declared. Revelations to Abraham
:And I was saved. To fulfill my words in a time of trouble.
And I have heard you the beginnings.
And there is no stranger among you. In those days that I did all these things, there was not seen among you all among the servants of the stars: and it was not the fortune of a strange god to see his greatness and his godliness before me: and ye are my witnesses. I have opened for you the seven heavens, and ye have not seen any thing.

Verse 13

Even from day to day I am. Not that day alone I was alone, for even from that day I was alone: alone

:I will act. If I come to act, there is no answer.

Verse 14

:For your sake I will send you to Babylon. Jonathan will translate: "Instead of your debt, my exiles will be sent to Babylon." And I will bring down all the snares. "And you will sit with the snares of the snares." "Snares" is a tree that guides the ship and the Chaldeans who will lead you in the ships of your snares, and also to spread the gospel of redemption. For your sakes I will send the kings of the Medes to Babylon, and I will bring down the Chaldeans in ships, and they shall go into exile into the land of the Medes: and I will bring down the Chaldeans in ships, in which you have made a noise.

Verse 15

Verse 16

The waters are your way. In the day of storm, and there I will bring forth out of Egypt to pursue after you chariots, horses, and soldiers: and it shall be strong, and all of them together shall lie dead upon the sea's brink, and they shall rise up.

Verse 17

:Kapshta Kebu. Jonathan translates: "My people Tefu are like a flock."

Verse 18

Remember not the beginnings. The miracles which I have declared unto you, which I did in Egypt, remember them not: for now, for in this redemption ye shall be engaged in thanksgiving and in praise: understand ye not. Consider them not, lay not your heart unto them.

Verse 19

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Verse 20

: The beast of the field shall honor me. A place of rest and a resting place for the beast of the field, for the ostriches and for the young ostriches: for I have given waters in the wilderness. As if to say: In a desolate land I will make a habitation.

Verse 21

They will tell : This people I created for myself. For my glory.

Verse 22

:And you have not called me. And you have not called me with your face after a strange work: For you have touched me. You have not hastened my work (Pesikta Rabbati 29)

Verse 23

You have not brought me your burnt offerings. For they are for a strange work.
And I did not say to you: to offer I have not served you. A great deal of labor is given, a little bit of labor is added to its height, to you is a duty, but a gift.

Verse 24

You have not bought me a reed with money. You did not need to buy incense with money, according to the law that was in your land. Rabbi Abba said: Cinnamon was a great tree in the land of Israel, and they would eat its fruit with their teeth: (A great lamentation, opening) You have enslaved me
with your sins. You have made me a lamp for the workers of idols, just as Ezekiel saw, "And behold, a stormy wind came from the north" (Ezekiel 1:4), which was a return. The chariot of the Tabernacle from Babylon, which went to conquer the whole world under the hand of Nebuchadnezzar, that they should not say at the hand of a lowly nation: "His sons, as it was said at the feast" (Feast 13:2).

Verse 25

:I am I. I am the one who saved them from that, and I am their soul now too.
:For my sake. Not by your merits nor by the righteousness of your fathers.

Verse 26

:Remember me. All the three things that you and your ancestors did to me.
:Judged once. Prophecy for judgment

Verse 27

Your first father sinned. He said, "How can I know?" (Genesis 15:8)
And your counselors have sinned against me. There is none of you among all your counselors, whose reputation I have not found fault with, in whom I have not found fault: let him who loves laugh at him who hates me.

Verse 28

: And I will bless you. for your sins

Chapter 44

Verse 1

And now listen. To return to my law, Jacob my servant.

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Verse 2

Verse 3

For I will pour out water on the thirsty. As I pour out water on the thirsty, so I will pour out my Spirit on your seed.

Verse 4

And they grew among the heathen. Among them was Amalek, by the hands of the Geririte who would multiply upon them. 'Among the heathen' is: Amalek, of whom it was said, "And the two valleys of Hatzir shall be for the daughters of Jahannah" (Isaiah 34:13).

Verse 5

:This one shall say to the Lord, I am he. These are the righteous, utterly destroyed: :And
this one shall be called by the name of Jacob. These are the little ones, the children of the wicked.
This is what his hand will write to the Lord. These are the ones who will return.
And in the name of Israel he shall be called. These are the strangers of the servants of the stars and of the fortune-tellers. Thus was it said in the fathers of my rabbis, Abat Dervi Natan,

Verse 6

Verse 7

And when will he call me, and will he tell me and declare to me all that has been from my time? A people of the world and even now: a people of the world. All creation: and signs. Words of grace and a sound understanding. And the things to come shall be told, as I do now, which as yet the house was not destroyed, and ye have not known, and Cyrus is not born, and I bring you good tidings concerning him. And from me, as from me, so shall it be called.

Verse 8

And God will not let you down. There is no imagination in it, and its solution according to the matter is as follows: "God is beneath him" from declaring my name: among the workers of stars and fortunes
: Have I not heard thee from thence? From Mount Sinai, and I declared unto you there that there is no God beside me, and ye are with me. I have opened unto you the seven heavens, and shewed you that there is none else, and ye are with me in this thing: that there is no God beside me.
:And there is no shadow, but I know. Jonathan translates: "And I will make you known by name" (Exodus 33:17), "I will make your name known" (Deuteronomy 2:7), "I will make you known in the wilderness" (Hosea 13:5)

Verse 9

And their witnesses are these. The statues are witnesses to the shame of their servants, that the mountains we see are not, but they do not see: and they do not know, and they were servants to them.
:For their sake they will be ashamed. The servants of them

Verse 10

Naskh. The tongue is a tsika and a mask, and the noun in the verb is the secret of the noun from it, like the noun of 'naskh': and of 'nagf'

Verse 11

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Here are all his friends. He will make and cast images, who will join him to work his work: and they will be cast, they will be cast: and they will be cast. They
will be formed and cast from the sons of men, they are light and the material for their creation is vanity.

Verse 12

: Iron ore. Iron ore shell
:A trumpet. It is one of the wind instruments.
ÿ:And he worked. The statue. In charcoal. Carbon Belaz
ÿ:And in Maccabees. Martial Belaz
:He will create it. To translate 'painting'
And he will work with all his might, both hungry and weak. He is also the one who is created, weak and weak, for if he is hungry, there is no strength and the material of his action is of no use to help him with strength, or if he does not drink water and flies to the altar.

Verse 13

:He who cuts wood. And if he comes to make a tree, and he cuts wood, so his ways are inclined. According to the
way of the carpenters, and at the mouth of the wood he will be marked with a chisel, he will straighten his mark with a saw, which they read:
From the Lord in the wilderness. He will be marked. He will beautify
:He shall make it with chisels. And he shall smooth it with a chisel and a chisel; Jonathan shall translate the chisels: "Izmailia" and he shall be illuminated with a circle. To say "and mark the boundary" (Joshua 15:9), if one comes to make drawings with it: circles, going around them in a circle, the Hebrew word for "beautify" means: as a
man's head. She is the woman, who is beautified with her hair.

Verse 14

:Tirsa and oak. Among the trees of the forest, the
cypress and the fir, he is strong. He makes a pillar, between a pillar and a pillar, among the trees of the field: this is the one in their appearance.

:A pine tree is planted. When a forest is found and the tree is planted like this, it is planted like this, and its fruit grows.
:Oren. To say 'plantation of a donkey', a plantain in Belaz

Verse 15

:And it was for man to burn. And it was for man to burn the same tree of his harvest for man's needs:
And he took of the trees. And he warmed his body against them
even to burn. Of them he made a furnace and baked bread.
:Even if God acts. From the remnant

Verse 16

Verse 17

Verse 18

Verse 19

: And he shall not return to his heart. I have burned his heart with fire:
and thou hast not known nor understood it, saying, This is it.
:To rot a tree. To rot a tree

Verse 20

Machine Translated by Google

A shepherd turned his heart to ashes, and the heart of a shepherd turned to ashes. His heart, when it was burnt, turned to ashes. This fool would say that he was like a shepherd and a furnace. Another thing: A shepherd is a shepherd who does the work of others and adds to it the work of others, which is a shepherd.

:And he shall not save. Let him deceive his soul, saying, Is not a lie in my right hand? And let him be separated from him.

Verse 21

:You will not forget me. You will not be afraid of me.

Verse 22

: I have lived like a lamb in your sins. In Egypt and in the wilderness, even now return to me.

Verse 23

:Open. To open the mouth.

Verse 24

And you will be formed from the belly. From then on "and the sons ran together" (Genesis 25:22) I would have been your help: and I would have freed you: the heavens would have been bent for me alone

Verse 25

:I break the signs of the heavens. By my word I have bent the heavens, by your word I can break their signs and by the name of those who often lie in their signs. They who hold the stars in their hands, the signs of the heavens, read them as 'in their signs', for I replace the ministers who are above and claim those who ask them. And as for me, the representatives of Babylon were covenanters with the stars, as He says (Isaiah 33:13), "They shall arise and save you, O Lord of heaven," so He says, "I will make signs in their hands, for I am He who makes signs in the hands of the Egyptians."

Verse 26

:He establishes the word of his servant. Moses

And the counsel of his angels. An angel said to Jacob, "Israel shall be your name" (Genesis 22:28), and I will fulfill his words; even here I will fulfill the counsel of my prophets, saying, Jerusalem shall be inhabited.

Verse 27

Say to the city, "My sword is against you." Say to Babylon, "Be dried up" (Ecclesiastes 12:8).
And your rivers will be dried up. By my word, she sits on the rivers, and the blood of her inhabitants is like the blood of rivers.

Verse 28

:My shepherd. My king

Chapter 45

Verse 1

To the Messiah. Every great name is called 'Messiah', as in "To you I have given it as an anointing" (Numbers 18:8). And many of his servants said: To the King Messiah, says the Holy One, blessed be He, I accept you, even Cyrus, as it is said: In the book of Revelation (Revelation 12).
To prostrate: –to bring down nations before him. To humble and subdue nations before him, to humble and subdue kings I will open. To the tongue of weakness is this and to break strength, for the girdle of the loins is the girdle of strength, as in "Gird up now thy loins like a man" (Job 40:7), "And now gird up thy loins" (Jeremiah 1:17). "And casteth away the paths of the weak" (Job 12:21) To the tongue of Shebron Strength

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The doors of the gates of Babylon are open before him; the doors are the gates of the gate, the doors are the ones that open: and they shut the gate there.

Verse 2

And the generations are straight. Jonathan translates: "And Shurayah is subdued," as in "Hadar Hadarna" (Shabbat Az:), for: where the wall surrounds the city. And the generations are straight: corrupt customs are straight before him.

Verse 3

:He who calls by your name. You were not yet born, and I call you by the name of Cyrus.

Verse 4

For the sake of my servant Jacob. He will be saved from the captivity of Babylon, and you will not know it. You have not done my will, for I said, “He shall build my cities” (Isaiah 40:13), and it is when he stood and said, “Of you among me out of all his people” (Ezra 1:3), that he gave them a night’s rest, and all the trouble of his labor was taken away.

Verse 5

Verse 6

Verse 7

:Light will be created. For the righteous:
and darkness will be created. For Babylon, and there will be peace and there will be evil.

Verse 8

Let the heavens and the earth rain down. The word "righteousness" in the text refers to the liquid and the wet. Let the heavens rain down: righteousness and the knees will drip righteousness, as if to say: From me righteousness will come to benefit them from heaven.
:I saw it. I saw this thing.

Verse 9

Woe to him who created it. Isaiah was pleased with Habakkuk, who was prepared to stand and call out to Nebuchadnezzar for the length of his victory: "As surely as I am the Lord, my strength and my body" (Habakkuk 1:2), "and man will become like the fish of the sea" (Habakkuk 1:14). And the Holy One, blessed be He, said to Isaiah: Why has this one come to contend with me? He knows that I am not there at heart. To save my people in the time of abundance when "the earth shall rejoice in her tribes"? (Leviticus 23:33) : He has no hands. He has no place.

Verse 10

Woe to the father who says, "What shall I beget?" It is said that being merciful to a son is more important than his father. Another thing: Woe to the son who says to his father, "Why were you born?" He is like one who has multiplied his creation.

Verse 11

The letters are my prayers, etc. The first is a little pointed, to the extent that it is not confusing. And so they interpreted: If you come to ask me, you prophets, my angels, about the signs of heaven and the wonders that you see, and about the work of my hands, which are upright, who walk in the earth, about them you ask, "What are they?" But about my sons? I created all things, you come to command me and to call before me. Tiger
Command me. Is it not so, and why do you command my children? I am the great one who created them, the salvation in the mind: you have set it before me. How is it? "I will build its cities in righteousness" (Isaiah 50:13) Of Cyrus he says

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Verse 12

:I have made the earth, and have given it to the righteous in my sight.

Verse 13

Verse 14

He will come from Egypt and Gog. I will tell you how I will save my children from the hand of Babylon, for Cyrus will build his cities in my righteousness. And I also will tell you of the salvation of Sennacherib in the days of Hezekiah his son, when he returns (Isaiah 30:1) from Tirhakah the king of Ethiopia will come to Jerusalem, and the glory of all the treasures of Ethiopia and Egypt and his people will go to help Ethiopia in his hand, and the spoil will come with him and fall in Jerusalem, and Hezekiah his son will be the prisoner of Sennacherib We will despise everything. As explained in the Seder Olam (Seder Olam Rabba 23)
:People of stature. Heights
:Alayki. Jerusalem will
pass through the gates. When Sennacherib brought them there, he destroyed the spoils with a crowbar, and after his fall, Hezekiah stood up and released all the captives, and they converted and recognized the queen of heaven.
:You are God. They will acknowledge that there is no God but the Lord alone.

Verse 15

Then you will be a hidden God, and then they will say to the Holy One, "This is your understanding," because your people are hidden from seeing your victory because of their high debts. In your power, no one can defeat you, and in your power, you will be a savior. Thus it is explained in Mechilata (Mechilata Beshelah, and it was a)

Verse 16

: Carpenters, painters, sculptors, foreign crafts and fortune tellers

Verse 17

Verse 18

: The Creator will not be confused. For the Sabbath is the Sabbath of creation.

Verse 19

To the seed of Jacob: My request, for if they I have not spoken in secret. I have kept the law, and have not said receive a great reward
I, the Lord, speak righteousness. After I opened to them the word of my righteousness, to confess to them the gift of wine, then I told them my statutes and my laws, which they had previously given to them, saying (Exodus 19:5): "And it came to pass, when they heard, and were a people, and ye were unto me a kingdom of priests and a people."

Verse 20

: They approached. The word 'approached', and the noun 'tefela' in it is as if it were said 'they approached'
:Refugees of the Gentiles. Those who remained from the war of Nebuchadnezzar
:The married people will not know the grove of idols. To understand knowledge

Verse 21

Hear this from the beginning. Who among your idols has heard from the beginning that your God should bring salvation, who is there? To his
servants: I am not the Lord, and there is none else. For I know what I will do for my people, and I will establish my words.

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Verse 22

And they will put down your idols, all the bases of the earth, and in your tears you will be saved. :Turn to me.

Verse 23

And righteousness shall go forth from my mouth, to receive all that turn to me: I have spoken a word, and it shall not return. And what is my oath in me? The righteousness that shall go forth from my mouth? For to me every knee shall bow, and I will receive them, as it is said, “For then I will turn you to the peoples and to the nations” (Zephaniah 3:9).

Verse 24

I am the Lord, he said. The place is called a messor, and therefore its solution: I am the Lord, he said, righteousness and strength. Even though all the nations bow down before him, I am the Lord alone, the assembly of Israel, in the Lord I have trusted in righteousness and strength, and they shall not come to profane the Torah, but my presence shall
come and be ashamed, etc. All those who sneer at the Holy of Holies, blessed be He, will come before Him to be enraged over what they have done in their lives and will be
ashamed: the sneers. The slanderers

Verse 25

:In the Lord they shall be justified and shall be glorified. In the confidence of the refuge of his love they shall find righteousness and shall be glorified in the fortress.
:And they shall praise. Forerunner of Belaez

Chapter 46

Verse 1

Like a bull that fell in the valley of Nebo. Their gods, like a bull that fell in Babylon, are broken, because the tongue that is worn out is a foreign work: for he is sick with his bowels, and is not able to sit on the throne, until he is broken in the valley of Bel in the valley of Nebo. Ishkrophir Bel, Konkia Nebo. That is how I heard from Rabbi Gershom: The Light of the Exile

They were their sorrows. The images of their image, which were like unto life and beast, were made to be like life: and like beasts, which defile and devour their enemies.
Your wives are laden with burdens. Behold, in their hearts they are burdened, like a burden to a weary man; because of you they have collapsed: like a rock they have collapsed, the collapse with the collapse.

Verse 2

:They will not be able to eat a single meal. To expel the feces from their intestines as the rest of the animals move as they please.
The tongue is brought out of the place of the throat, and as (Isaiah 34:15) "She made a nest, and spat out," and she vomited out her egg, and as (Isaiah 66:7) "And she gave birth to a male." And Jonathan will not translate as the words: Hallelujah

Verse 3

Those who are laden with me are my stomach. Since you were born in the house of Laban the Aramean, I have burdened you with my plagues, for since you have been ruled by astrologers and fortune tellers throughout all generations, and not like astrologers and fortune tellers who were burdened and carried their gods, as it is said of the mountain, but you are burdened and carried: with my plagues

Verse 4

according to My And even to old age. When you are old and your strength is gone, and you have no strength, I will in My mercy and goodness, comfort you and burden you and bear you to the end. According to what He said, because of your fear that it is to be endured, and also a burden that it is not able to bear, He said: "I am the one who endures others and their end I will bear."

Verse 5

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:And you will rule over me. As in "And I will be ruled over like dust and ashes" (Job 31:19), to use the word "imagination"
:And it was so. And I and he were like one another.

Verse 6

:The gold drips from the pocket. The tongue "let them drip water" (Psalm 17:18)
:They will be weighed in a basket. He is the one who buys the scales, who reads the Hebrew word "Playel"

Verse 7

Verse 8

:Remember this. As I wish to say: And they shall
be strengthened. And they shall be strengthened, as "the strong ones of Kir Hareseth" (Isaiah
16:7) ?They shall bring the wicked to heart. And what shall I say to you to remember and to bring to heart

Verse 9

: Remember the former things of old. When you saw that I am God, and there is none like me, I am God, and there is none like me.

Verse 10

Maggid: From the beginning to the end. I declared her deliverance from Egypt and her redemption among the children, before she came into being.

Verse 11

A reader from the east of the sheep. From the land of Aram, which is in the east, I called Abraham to be my king in my counsel. "
(Daniel 2:14), "All the roots of the kingdom shall be gathered together" (Daniel - sheep as in "He shall be gathered together and his people
:6:8). And even to him it is said in the language of a bird: I called to him, "Hurry up, like a bird of prey, and he wanders from his
place. I set him among the four tribes, as one who spreads out from afar. I called to a man, my counsel, and with him in
the beginning of Rabbah" (Genesis 44:17) "And behold, there was a great darkness and a thick darkness" (Genesis 15:12)

: I have spoken. With him are the exiles and their redemption, even the exiles.

Verse 12

:My brave heart. If you have set your heart on me and have clung to me: you
who are far from righteousness. If the days have been long for you, and I have not seen you, my righteousness is sufficient for redemption.

Verse 13

: My righteousness is near. From now on, do not be far off.

Chapter 47

Verse 1

:No throne. No queens.
: For you will not be added. They will call you Od, O delight and delight.

Verse 2

My dear Rehaim. It is hard work, as it is said: You have served me from time to time for the kings of Media and Persia. Another thing: :And
you grind wheat beside me for the way of your exile
: Your fast is a sign. Your seed and your markets, a matter of scarcity and bound and covered.

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Clear out a path. Make paths for me from the waters that flow over them, for there is a way for me to go into exile. Oh, make paths for me, and through rivers.

Verse 3

:And I will not harm anyone. I will not seek the face of anyone to take my revenge.

Verse 4

The Lord of hosts is his name. The prophet says: All this the Holy One, blessed be He, does to redeem us from the day of judgment.

Verse 5

Verse 6

:You have shown respect to the aged. You have shown respect to the aged, who are unable to bear trouble.

Verse 7

And you said in your heart, "I will be a woman forever, and no calamity will come upon me," and this thing has befallen you, until you have laid these blows that will come upon you to your heart, and have not remembered afterward the evil that you have done.

Verse 8

:Adina. Jonathan translates: "Penakata" :And
"none of my words" (Isaiah 45:15) as in "There is no slander."

Verse 9

:These two. You said, "You will not live as a widow, and you will not know poverty," but you will understand at once.
:Shekol. From your
inhabitants :And widow. From your kingdom; All the burial places of the sons and exiles of the sons of the land are called 'Shekol'
:Innocent. All are whole in their circumcision, the orphan and the widows: Your
friends. To speak as if they were sorcerers, as it is "and a friend is a friend" (Deuteronomy 18:11)

Verse 10

Your wisdom and your knowledge. Your wisdom and your heart's wickedness is your deceit, turn your heart into a deceitful being, Invis"a: Belaz, your deceit from your path is the light of mankind

Verse 11

You will not know the cause of your death. "You will not know the cause of your death" (Targum Jonathan), in whose face will you die for your sins?
: Atonement. For atonement and for transgression, and all of this is known as the word 'atonement', which is the word for atonement and for forgiveness.

Verse 12

:Stand up. Stand up.
"O my friend, you will be my refuge." (Yonathan Translation)

Verse 13

The Creator of Heaven. Jonathan translates them as "the birds of heaven" as "the omens of heaven", similar to "the good as fire" (Song of Songs 6:10) and "clear from his word" (Job 33:3), and so his friend consoles them with them, the interpreters of the course of fortunes, and this is his solution: "The answer is that the sorcerers will not be able to stand until the day's end." And at night, the heavens are still clear to them. And Micah also said in prophecy (Micah 3:6) "It will be dark for them: a spell," because on a dark day the stars will be sealed and will not be able to see.

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They tell you about the new moons, which will come upon you. For at the new moon, we see at the hour of its birth a glimpse of what is to come, and no one knows all the details, that is why it is said, "from the beginning." And so He says in another place (Isaiah 8:19): "They that chirp and rejoice," like the birds of the air that chirp and rejoice, and know not for what.

Verse 14

: Behold, your enemies are like
stubble: there is no fire to warm them. There is no fire left for them, like this stubble, in whose light there are no coals to warm them with light.

Verse 15

:A man goes astray after his own way. A man goes astray after his own way, "after his own face" (Ezekiel 1:9)

Chapter 48

Verse 1

:Hear this. Two tribes will go into exile in Babylon, the house of Jacob, who are
called by the name of Israel. It is the tribe of Benjamin, who are not called by the tribe of Judah, but by the name of Shem, you are the tribes of Israel.
And the waters of Judah shall go forth. And the tribe of Judah, which shall go forth and let the waters of his basin flow unto Judah, as it is written, "Water shall flow from his basin"
(Numbers 24:7), not truly. As it is said (Jeremiah 5:2), "And as the Lord liveth, they shall say, It is a lie and a lie," as if to say: You were not like unto the redeemed, except it were because they were called out of the holy city, and it caused them to That the ten tribes did not reveal themselves in the days of Sennacherib in Halachah and Habor (2 Kings 17:6), that they have no redemption (Sanhedrin 12:2)

Verse 2

And they trusted in the God of Israel. In the days of Hezekiah, of whom it was said, "In the Lord God of Israel is safety" (2 Kings 18:5). It caused them to be exiled only in the days of Nebuchadnezzar, who carried them away captive to Babylon, and they were delivered by the hand of Cyrus.

Verse 3

: The beginning. The past, the deliverance from Egypt and the salvation of Hezekiah from the hand of Sennacherib: From
whence have I foretold. From before they were, and from the beginning have I done them.
my prophets. :And understanding. As I have spoken, it shall begin by the mouth of

Verse 4

I know that you are difficult. If I know you that you are difficult, and if the miracle comes and you do not tell it, you will say: "I am sorry for their actions," and not from the Holy One, blessed be He. For your sake, I will tell you how I know. And his example: "From this is a word that gives pleasure, as it is "according to me" –Before you come and go. I know. "Because the Lord loves you and keeps His oath" (Deuteronomy 7:8)

Verse 5

Verse 6

:You have heard all the visions. You have heard the first things that I said, see that they all come true.
:And you will not say. And you will testify that nothing has failed.
You have heard me tell you news from the beginning. Now I return and tell you news, which is new to you, and before me they are: revealed from the world.
: And they are preserved in my treasures, and you did not know it.

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Verse 7

:Now they were created and not from scratch.
:And before the day of your existence I will make you hear.
:And you have not heard. Until this day. And before this day it is turned to your hearing, which is said to be ascended.

Verse 8

You have not heard, etc. Jonathan translates: "You have not listened to the words of the prophets, nor have you received the law of the Lord, nor have you obeyed the commandments of the priests and the Levites, who were standing in the wilderness, from the mountain of Horeb, you have not obeyed: O Lord."
Yes, for I know that you are treacherous. When I came down to rescue you from the hand of the Egyptians, it was clear to me that you would be destroyed forever, and even then I would keep the oaths of my ancestors. And this is what we say, "I have seen the affliction of my people" (Exodus 3:7), meaning I have seen the affliction of my people, and from every place I have seen the affliction of my people. Thus he taught: Rabbi Tanhuma
(7) "And it was revealed to them in the land of Egypt - and they were delivered from their wombs. Since you have sojourned in Egypt, as it is interpreted (Ezekiel 25:15): "And he said to them, "And he said to them, "And he was delivered from their wombs."

Verse 9

:I will show you my nose. For the tongue is yes,
and my praise I will seal to you. And this is my praise that I will seal to you, for the tongue is 'their'; My nostrils are filled with smoke, and my nostrils are filled with anger, so that when a man is angry, smoke comes out of his nostrils, as you said, "A smoke goes up in his nostrils" (Psalm 18:9); and therefore all "anger in the nose" is the tongue of the hot tip: "My nose is hot" in heat – (Job 24:7), and therefore "My strength is hotter than a fire" (Job 33:3) My nostrils are bitter.

Verse 10

:And not with silver. And not with the hands of the light of hell, as the silversmith with the light
:I have chosen you. I have chosen you as a miner, as against light. A 'miner' is my vessel in which silver and gold are prepared.

Verse 11

:For my sake. And for my sake is my name
holy? For you will begin. You will profan my name by your name.
And I will not leave my glory for another. My enemies will say, "The hand of their idols is exalted."

Verse 12

: Listen to me Jacob. You called your father a liar
And Israel is called. By me you will be called Israel (Genesis 29:29), and Jonah translates it: "And Israel: My call."

Verse 13

Verse 14

: The Lord loves him. Therefore he will do his will, the holy one, blessed be he, in Babylon: and his abomination shall be feared in the land of the Chaldeans, and to Cyrus he said thus.

Verse 15

I. I redeemed Israel from Egypt, and I will redeem all Israel from the former captivity and from the four winds of the earth:

Even his name. To Cyrus, and Jonathan, the Lord will translate, his love to Israel, even his name to Abraham, and his name is this: to speak of 'greatness' to be called, as in "these are the called of the congregation" (Numbers 1:16)

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Verse 16

From the time of my birth, I was there. "From the time that the blind departed from my presence, I offered them to Abraham:
a rod for my feet" (Targum Jonathan)
And now the Lord God has sent me and his spirit. "A prophet said: And the wrath of the Lord God has sent me and his words." The
Aruvei Drash Haggadah Rabbi Tanhuma (Tanhuma Yitro 21) interprets: - Words from me that he who said this did not say this. And
At Sinai, – the Torah of Moses, in which it is said, “This is the Torah.” My words are not hidden – that he heard this and the
prophet said: At that time there was a word for him, he said, “There I am.” And to him from here there is wisdom, and
even to speak this, the prophets of the words were silent: The prophets stood at Sinai, and at that time I sent them to prophesy to them.
My words are not spoken in secret, says the Lord, "From the time that it was, I will speak there," says the prophet. And it is written that they shall
not be sureties of words: Come near to me, that ye may hear this, that I prophesy unto you of the fall of Babylon and your redemption. My words
are not in secret, but from the time that the Holy One, blessed be He, hath spoken it, and I was there. The Holy One, blessed be He, is the one
who stands up for the prophet who will prophesy the word at the end of the world, which is: ascended, and even to the mouth of which it has not
yet been created.

Verse 17

Verse 18

Verse 19

:Like its times. A sea shell, like the fish of the sea for the most part

Verse 20

Verse 21

Verse 22

To the wicked. To Nebuchadnezzar and his seed.

Chapter 49

Verse 1

From the belly of my womb, I cried out to him, thinking that my name would be Isaiah, the prophet of salvation and consolation.

Verse 2

:And they put a sharp sword in my mouth. To destroy the wicked, and to prophesy against them a curse:
In the shadow of his hand he hid me. They shall not be
consumed by evil to me: A clear arrow. Mamorot,
Klir Belaz: In his judgment. All the halflings are entangled in me, who are called Koychara Belaz

Verse 3

Verse 4

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And I said to the empty place, My counsel is empty. When I saw that I warned them, and they did not listen, I will now judge the Lord. He knows that it is not from me, but from them.

Verse 5

:He will be gathered. To him he will return in return.

Verse 6

Take away your being, etc. It is a small thing in my eyes that you should be a stranger to me, that you should be my servant to raise up Jacob and to bring back to me the remnant of Israel. And behold, I will add to you yet another thing and give you as a light to the nations: a prophet to the fall of Babylon, which is a joy to the whole earth.

And the Israelites. As it is said (Proverbs 7:10) "And the heart is a fortress," whose heart is surrounded by the fortress of the thoughts of the wicked, like a city: a fortress is a fortress of the fortresses upon it.

Verse 7

: to defile the soul. Depraved soul: to hate the body. For those who are hated: kings will see him and rise up

Asher is faithful. To keep his confidence that he gave to Abraham concerning the kingdoms, as it is said, "And behold, a lamp: smoke and ashes" (Genesis 15:17): the Holy One of Israel.

He is your chosen one.

Verse 8

:A time of desire. A time of prayer, a time that pleases and is reconciled before Me (Berachot 8:1)

And on the day of salvation. May your need for salvation be great.

:And I will gather you. And I will keep you: For a covenant people. To be a covenant people for me: To establish a land. The land of Israel, my chosen among all the lands

Verse 9

: To the exiles go out. For when I say to the exiles go out: O mouths. Jonathan translates "against", water-sick

Verse 10

:Burn. Brown

Verse 11

And I have made all the mountains your way. As the prophet (Isaiah 33:8) said concerning the hand of Horeb, "The Sabbath of the Passerby," now shall its people return, and passersby and captives shall go through it.

And the pillars of Jerumon. Like the pillars of Shemar (Isaiah 33:8), they have been destroyed without a repairer, just as the judge in the divisions of Yethkwan repaired the destruction of the roads and their foundations—them, his pillars, and the pillars of Jerumon: stones and dust.

Verse 12

:From the land of Sinai. "From the east" (Targum Jonathan)

Verse 13

׳ His people Comfort the Lord that

Verse 14

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And Zion said: She was a woman whose name I had forgotten.

Verse 15

:A woman forgets her womb. Shelah's womb: She
has compassion on the son of her womb. She has compassion
on the son of her womb, even these she will forget. Even if she forgets these, I will not forget you.

Verse 16

On their hands. On my hands I see, as if you were a law on my hands, to see you and to remember you always. A word from the eyes of glory, as it is (Job 1:1) "On their hands is a covering of light." : –Other: On the palms

Verse 17

:Hurry up, my sons. Return.

Verse 18

Verse 19

You will be a city of many inhabitants. You will be a city of many inhabitants who will come into your midst. The place will be a city of bricks for them: houses

Verse 20

:The sons of your school. Sons from whom you were educated.
: Come closer to me. Come closer to the other side of my path and I will sit down.

Verse 21

:Galmuda. Sholda Belaz
: And Surah. A tradition from all people, all say about me: Surah is from me

Verse 22

:My hands... miracles. Simon the Galilean brought
miracles. Pirka Elaz, like "And he gathered upon the hill" (Isaiah 37:17), and he is Simeon the group, :And we will put on a garment on the head outside.
Aishila Elaz, and like him in Ezra: "And (I) have made my outside naked" (Nehemiah 5:13)

Verse 23

Verse 24

The mighty man is taken captive. Do you think that it is possible to take captive from his works the captive of Jacob the righteous?

Verse 25

And with your adversaries I will contend. :And your opponent.

Verse 26

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To speak "to the Lord" - and I will eat your idols. The Babylonians will eat their flesh for the life of the field. Your idols
(Leviticus 25:14), you will utter abominable words, who will slander you with their blasphemies
:And as a wine. They shall
be drunk with blood. So shall those men be drunk with blood, to drink blood, and who are they? O fowl of the heavens. :So shalt
thou curse Jonathan

Chapter 50

Verse 1

Verse 2

Which of you is calling me? ? –Why did I come? To approach you, and there is no one

Verse 3

The heavenly garment. The host of heaven, the ministers of the servants of the stars and the constellations, when I came to Pharaoh from
the nation :) (A song of praise to the Lord)

Verse 4

And he gave me the tongue of the wise to teach, he gave me the tongue of the learned. Isaiah would say: The Lord has sent me:
to cause the weary to hear the words of the Holy One, blessed be He, the word: the tongue. He comforts his friends in
the division of "a time to do the will of the Lord" (Psalms 151:1), to determine for them times: He awakens my ear. He awakens my
ears with His Holy Spirit: to hear as the learned. In the judgment of
the learned, the truth and the power

Verse 5

Open my ear. And let me hear, "I will send you from Me" (Isaiah 6:8). I sent Amos and they read him as Psilus. I sent Micah and
others, as it is written in the psalm, "He will comfort you, he will comfort you" (Psalm of the Priest: 16:4).

And I did not rebel. From night to night I sent him, and I did not turn back, but "and he said, 'Here I am, send me'" (Isaiah 6:8).

Verse 6

I gave him a sign, and he said to me: "Isaiah, my sons are rebellious, my sons are rebellious, for a manna: do not be angry gentile
with them." I said to him: "For a manna, so be it" (Rule of the High Priest 16:4)

Verse 7

:And the Lord God will help me. If they rise up against me

Verse 8

My righteous one is near. The Holy One, blessed be He, is near to me, according to my righteousness.

Verse 9

:Do. The burning of the clothes

Verse 10

:By the voice of his servant. By the voice of the prophets
:He who walks in darkness. Though trouble come upon him, he will trust in the name of the Lord, for he will deliver him.

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Verse 11

:There you all are. You do not listen to the voice of his prophets:
fiery furnaces. His transgression is upon you.
And the embers of fire are thrown in the fire. And the fire is like a fire of fire. Fire of fire, they are expressed in the Aramaic language:
"Fire of fire" (Berachot Noah 2), "Thus and thus shall you burn a fire for a fire" (Baba: Mitsiya Tsed A): Go to the light of your life. Go according to your
ways.
:From my hands. May this be your redemption for you.

Chapter 51

Verse 1

:Into the image you have carved. From him
:And to the grave of a man. They pierce and carve the holes in it, which you have dug in it.
You have been slain. To speak of "the slain of the raven" (Exodus 32:22), "they shall call her the ravens of Nahal" (Proverbs 31:17). And who is the raven? Is he Abraham your father, and who is she that beareth? Is she Sarah that bare you, that bare you, to speak of "for she was sick even in travail" (Isaiah 60:8)

Verse 2

:You will be blessed. If you give birth to you
For one was he called. For one was he, my only one in the land of Canaan, where I brought him out of his land and from his birth, – I called him, I multiplied him, and I enlarged him, in the language of “the names of the congregation” (Numbers 1:16), and as he was: one and I enlarged him, so I will enlarge you, that you are my only one.

Verse 3

And the wilderness. It is also used to mean 'desert', as in "in a land of wilderness and desert" (Jeremiah 2:6), but: the wilderness was a great wilderness, inhabited and destroyed.
:Thank you. Voice of thanks

Verse 4

For the law shall go forth from me. The words of the prophets are the law, and the judgments are the end of being a rest and a comfort to the people, when I will turn to them a clear language for my servants (Zephaniah 3:9): I will give
them rest.

Verse 5

:They will be judged. They will be punished, Yeshtica Belaz

Verse 6

:The heavens are like smoke, salted. The princes of the armies of the nations in heaven
We are salted. We are salted, like (Jeremiah 31:12) "those who carry burdens and salt them," in a garment of corruption. We are confused, like the tongue of the sailors of the sea who stir up the waters with the oars of the ship's pilots, - later: we are salted: and so "with pure salt, holy" (Exodus 33:33)
:And the land. The rulers of the land
:And I will dwell in it. The light
of the people and my salvation. It will be for my people forever. Another thing: Heaven and earth are from yesterday, and then it will be destroyed: Lift up your eyes and look at the heavens and the earth and see how strong and healthy they are, and even then they will perish, :And my righteousness and my salvation will be forever. I am blessed with more health and strength than they are.

Verse 7

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Verse 8

:Ash and Sass. What kind of worms are they?

Verse 9

:Uri, Uri. The prayer of the prophet is
:Rahab. Egypt, where it is written "Rahab is a Sabbath" (Isaiah 30:7)
:Polluted. To kill with a sick tongue
:Taniin. Pharaoh

Verse 10

Verse 11

: And the redeemed of the Lord shall return. To the tongue of prayer, and the voice of the Lord shall be heard.

Verse 12

Who are you? Daughter of the righteous, full of righteousness, why should you fear a man whose end is death?

Verse 13

:And the Lord your Maker has forgotten. And you have not been
comforted by him: The oppressor. The rulers of the nations of the world who serve you:
As a covenant is established. We are angry.
:And the bread of the affliction is gone. Tomorrow comes and it is not.

Verse 14

He hastens to open. Even the most difficult of holes are upon him, and his doors are to be opened in the course of his journey, so that he may not die of corruption, and the direction of his hastening to open his doors is to many whores, who, if he lacks heat, will also die.
To be silent. To speak of the one who stands up to be green, as it is said of Moab, whose image the prophet likened to wine (Jeremiah 81:11), "He kept silent to his guards and did not let go of my hand to my hand," and it is said there, "And I will send them, and they and girds: will not be silent, but the oppressor, who is now my enemy." And his kidneys shall be emptied." Another thing: He who hastens to go forth He who hastens to be weak, he who hastens to be weak, he who hastens to be weak
:Tsoe. Circle, as it were (Isaiah 33:1) "Tsoe with all his might"
And they will not die. The sword is in his hand for destruction, but the first word of the Midrash Aggadah is in Pesikta Rabati (Pesikta Rabati 33:)

Verse 15

:The calm of the sea. To speak "my skin is calm" (Job 7:5), Pronza Bela

Verse 16

:To plant the heavens. "To the rising of the sun, the Lord said, 'Let them be like the stars of heaven.'" (Targum Jonathan) :And to the foundation of the earth. "And to the setting of the sun, the Lord said, 'Let them be like the dust of the earth.'"

Verse 17

These are the seals – a cup. Jonathan translates: “my cup,” and that is a cup. And to me it seems: the cup of the seals is at the bottom of the vessel, and a shot is fired on it, as it is said, “its seals shall be fired” (Psalms 55:9).

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Poison. It is a drink that stuns and saps a person's strength, like a chain, a rope, and a blanket, as in "the cypresses are poisoned" (Nahum 2:4), "and the groves and the groves" (Isaiah 3:19), which means "to wrap", like wrapping oneself in a blanket. – And in the Sabbath mask (Shabbat 7a) the media are veiled:
veil. Into the veil.
:Mazit. Augustine Belaz

Verse 18

Verse 19

:Here are your calls. Woes like thorns, here are your calls.
?How can I comfort you? How can I come to you to comfort you and say: Even such and such a nation has taken your example?

Verse 20

:Ulfu. To speak of 'tiredness', as in (Amos 8:13) "The virgins will faint with thirst", Ps. Belaz: "Like a winepress. The destitute is like a winepress that falls into a winepress. Like "And he will sing" (Deuteronomy 14:5)

Verse 21

And you are drunk and not drunk. You are drunk from something else that is not drunk.

Verse 22

:He will fight with his people. He who judges the law of his people

Verse 23

Your enemies. Your movers and shakers, as in "And behold, the multitude is shaken" (1 Samuel 14:16). Kroshel: Bela: Shechi and Na'abora.
On your back

Chapter 52

Verse 1

Verse 2

:The young one. Ishkur"a Belaz, as the young one (Shabbat 57 A)
:Arise. From the earth, from the decree "to the earth you shall dwell" (Isaiah 3:22) :Return. To the throne
:Open up. Yes, I am left.
:Mossri. Krigel'sh Bel'z
:Captivity. What is 'captivity'?

Verse 3

You sold yourselves for nothing. For the sake of the things of the free, it is the evil that is not yours for hire: and you shall not redeem it with money. But with a return (Yerushalmi Taanit 1:1)

Verse 4

The Egyptians will come down to my people, etc. The Egyptians were their debtors, who made them slaves: and all their words, but Assyria was in vain and in vain they oppressed them.

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Verse 5

?What is my mouth? Why do I look and wonder at my children like this:
They will sing praises to him. They boast, saying: “His hands are exalted” (Deuteronomy 23:27)
:Menoaat. Menoaat, and this is an example of "and he heard the voice of him who spoke to him" (Numbers 7:5)

Verse 6

: 16. (-My people will know. When I redeem them, they will know that my name is the Lord, a ruler and a ruler, as they have heard.) Celebration 15: :
Therefore in that day. They will understand their salvation, for I am the one who speaks, I have done it.

Verse 7

Verse 8

:Watchmen. Watchmen who stand on the walls and towers to watch and see who comes into the city.

Verse 9

Verse 10

:reveal. revelation

Verse 11

:Come out from among the exiles, all these latter comforts are only for the latter exiles.
:Unclean: touch them. It shall be an abomination unto you to touch
them: Be clean. Be
ye clean that bear the vessels of the LORD. The priests are blessed, that bear his vessels (Blessed be the Holy One) in the wilderness:
From hence to the life of the dead)

Verse 12

For He goes before you. Two things that are at the end of this reading are two things that are at the beginning: Because you have not prepared the way, and why should I send you out of the way? For He goes before you, O Lord. –You shall go out in haste, for my God will gather you. –Before him, to make his way easy, there is no going out in haste. And in the wilderness, Israel will not go up behind you to guard you from all who pursue you, as it is written, "And the standard of the camp of Dan went up, according to the standard of the camp of Dan, according to the standard of the camp, according to the standard of the camp" (Numbers 10:25). The one who goes up behind the camp is called the The weak and the defeated, and so it is said in Joshua (Joshua 6:13): "And the gatherer shall go after the ark."

Verse 13

:Behold, my servant Jacob shall prosper in the latter days, and the righteous shall be in his captivity.

Verse 14

As they were desolate. As many nations were astonished at them when they saw their desolation, and they said this to that: As a man sees what corruption is (that of Israel), behold what darkness is to the rest of the children of men, so as we shall see it: we shall see it with our own eyes.

Verse 15

So shall he destroy many nations. So shall he now also strengthen his hand, and destroy the horns of the stars, and the constellations which he hath cast forth (Zechariah 2:4)

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:They will jump. They will close their mouths from great astonishment, for a glory that has not been counted to them until the dawn of man has seen it: They will understand. "They will understand"

Chapter 53

Verse 1

Why should we believe what we hear? As the astrologers and fortune tellers will say to one another: If they were to hear from others what we see, we would not believe it.
?And the Lord is angry. Such is the greatness and majesty, to whom was it revealed until now?

Verse 2

And he shall be as a dove suckling before him. This people, before whom this greatness came, a people of great meanness, and it shall come up: from him as a dove suckling from the sap of the oaks, and as a root. It shall
come up from a land of darkness: it shall
not be known. It shall be from the beginning, and not from the end,
and we shall see it; and we shall not see it, and we shall be pleased with it. And when we saw him from the beginning, in the unseen, did we love him? And we loved him: he was a wonder.

Verse 3

He despised and made men foolish. Yes; thus is the way of this prophet: He reminds all Israel as one man, "Do not fear my servant Jacob" (Isaiah 44:2), and even here "Behold, my servant Ishkal" (Isaiah 55:13) in the house of Jacob he said; and 'Ishkal' is the language of success, as it is "And David was prudent in all his ways" (1 Samuel 18:14)

And as one hides his face from him. Because of their great shame and their lowliness, he was as one who hides his face from him, with bandaged faces: in hiding, so that they cannot be seen, as a man who is afflicted hides his face and is afraid to look.

Verse 4

Now our sickness is gone. Now we say 'sorrow' everywhere. But now we see that it is not from anger: that his poverty is not with him, but he was tormented with torment and we thought of him.
We used to think that he was hated for his place, and he was not like that, but: he was defiled by his crimes and oppressed by his sins

Verse 5

The punishment of our peace is upon him. The torment of the peace that was for us came upon him, so that he would be tormented to be peace: for the whole world.

Verse 6

:We are all like sheep under his care. Now it has been revealed.
He struck him. He bowed to his hand and ran to the sin of all of us, that his world was not destroyed. He struck:
Ashfriar Belaz, to the tongue of 'begging'

Verse 7

:He approached and he answered. He approached, he was with his
hands and feet: and he answered. In the midst of words, the shepherd of
Bela did not open his mouth. He was patient and silent, like a lamb that is brought to the slaughter, and like a sheep that is before the shearers: it is silent.
: He will not open his mouth. It is customary for a sheep to be slaughtered for a year.

Verse 8

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From the prison and from the judgment of the taking. The prophet foretells and says, For this shall the astrologers and fortune tellers say in the latter days, when they shall see when the prison that was in their hand was taken from the prison, and from the judgment of the tormenting, shall be taken away: even now.

:And his generation. Years that passed over him

Why should he forget the afflictions that he has found? For he was cut off from the beginning, and an exile from the land of the living, which is the land of Israel, which is the land of my people, and which is the land of the righteous in their captivity?

Verse 9

And he gave the wicked to his grave, he gave his own body to be buried, as all the wicked of the nations had decreed upon him, who were: they gathered together upon them a slaughter, and buried asses in the bowels of dogs.

:The wicked. For the knowledge of the wicked she ran to the grave, and he would not repent to the living God and to the rich man in his death. And for the knowledge of the governor, who had delivered up his soul from all manner of death which he had decreed upon him, she did not want to accept atonement for him, to do evil and to be angry like all the nations among whom she was a stranger.

:And there was no deceit in his mouth. To receive upon him the service of stars and fortunes

Verse 10

And God desires to afflict the sick. The Holy One, blessed be He, desires to afflict and restore the sick to their good, according to Your word:

If you will bear the guilt of your soul and body. The Holy One, blessed be He, said: I will see if your soul will be willing and will be willing in My holiness to return to Me the guilt of all that is above, I will repay it with its fullness, and it will see seed and body. This is a sin to the tongue of 'atonement', which a person is accused of because of his sin, Aminda Belaez, as it is said in Philistia: (1 Samuel 6:3): "Do not let them set him down empty, for if he sets him down again, he will be guilty."

Verse 11

:From the labor of his soul. He would eat and be satisfied, and there would be no shortage or famine.

:By his knowledge the righteous will be righteous. My servant will judge, judging truly to all who come before him for judgment.

And their sins. May all the righteous suffer, as it is said, "You and your sons shall bear the iniquity of the sanctuary" (Numbers 18:1).

Verse 12

:Therefore. Because of his deeds, he will share in the lot of many with the first fathers (Sotah 1:1): The forest will bring death to their souls. To speak, "And the forest will be a field" (Genesis 24:20) and the sinners will sleep. He will suffer punishment as if he had sinned and transgressed, and he, in the path of others, will bear the sin of many.

:

:And he will strike the wicked. He will bring them back to the hands of those who are suffering. He will bring them back to his hands for good forever.

Chapter 54

Verse 1

:Rani is barren. Jerusalem, which was as if she had not given birth, is not sick. To the tongue of Lydia, she who gives birth to a soldier and gives birth to prisoners.

:From the builders of Ula. Daughter of Edom

Verse 2

Fly. Far away. Your ropes. They are thin ropes that are hung from the edges of tents, and tied to pegs, which are called Kabilash: Belaz, and are fixed in the ground.

Verse 3

:Break out. Grow strong.

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Verse 4

:Your youth. Your youth

Verse 5

Verse 6

:Because you're angry. When you're angry, sometimes you get a little angry with her.

Verse 7

Verse 8

With a little bit of anger. Menachem answered: 'No,' and Donash said: 'With a little bit of anger,' as in a small quarrel I left you, and so you will curse Jonathan.
And in the mercy of the world. May it endure forever.

Verse 9

For by Noah this is mine. An oath is in my hand, and he goeth and interpreteth his word: as I have sworn by Noah: and the body

Verse 10

For the mountains will be destroyed. Even if you consume the memory of your fathers and mothers, my mercy will not be destroyed from you (Yerushalmi: Sanhedrin 10:1)

Verse 11

:A storm. A stormy heart with many troubles: It lies in
your bosom. It pavers your pavement with the stones of your country.

Verse 12

:Like a match. A kind of good stone
Your drinks. Jonathan translates "your time," and his companion, "Yashmishona" (Daniel 7:10), and he will make a partition of colored glass against it - for the language of "Shemesh": for the New Testament, and the Midrash of Tehillim translates "Shimesh your shield" and "Shemesh and shield" (Psalms 55:12) the two brown stones Ekdah. Jonathan translates it as "stones of fire," and "gomerin" translates it as "coals." Patar interprets "ekdah" to mean "firepots" (Isaiah 51:11), and they are among the good stones that are as hard as flint, and he is "carbuncle" to mean "coal." And Yesh Putharin (Baba Betrah 1:1) to mean "coal," stones, and the whole thing is from within the stone. They are

The greatness of the whole earth is like a hollow, hollowed out hole, and the moving and the shaking: for the stones of desire. "For the stones of your need" (Targum Jonathan)

Verse 13

Verse 14

:Stay away from the oppressor. Just as it is said, "Be renewed from the dust" (Isaiah 55:2), stay away from those who oppress you.
) Keep away from oppression. Keep away from oppressing the children of men, as the wicked do, who gather wealth by robbery. But you will not need to rob, for you will not fear poverty and need, and destruction, for it will not come or come near you. Abarbanel

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not In righteousness. Which thou shalt do, thou shalt be ready for the redemption of the world, and shalt be far from the oppression of the children of men, for it is
Fear, even if they fear and dread you will not be afraid of them, and you will be far from destruction, that it will not come near you. (Ilaah Shloh)

Verse 15

There is a child who is afraid of me, and a child who is afraid of evil, and he who is not with me, is a city.

Why should we be envious of you? And –Who is the stranger with you? Who is the stranger who has gathered against you for battle, or who is the stranger? many of his servants interpret it (Yevamot 24:2) as foreigners, saying that no foreigners are accepted until the day of the Messiah. And even in its simplicity, it is read as follows: Why should we be envious of you in your poverty, he will fall upon you in your wealth, as it is written: "In the presence of all his brothers he fell" (Genesis 25:18)

Verse 16

Here I am. I have created the plowman who builds up my tools, and I have created the destroyer who destroys his tools, as if to say: "I am the one who has broken the enemy in you, I am the one who has built up the Pharaohs."
And He will provide everything for His work. For your need, He will fulfill all your needs.

Verse 17

:All my weapons will be made. All my weapons will be made, if they are polished and sharpened in your path to fight against you: will be made. To speak "swords of the Tyrians" (Joshua 5:2), "Even if Tyr returns his sword" (Psalm 54:4)

Chapter 55

Verse 1

Oh, all hunger. Oh, this is the language of calling and calling and gathering, and the voice of the multitude in the voice: "Oh, oh, and flee from the land of the west" (Zechariah 2:10)
:Go to the water. Torah :Break.
To speak "to break a rod" (Genesis 24:3), buy
:Wine and milk. Take good wine and milk.

Verse 2

Why do you weigh out money? Why do you make your enemies weigh out money without bread? (Leviticus 30:1)

Verse 3

:The mercy of David. I will repay David his mercy.

Verse 4

:To the nations. He is king and great over them, and he knows their ways before their eyes.

Verse 5

:Behold, a nation you do not know will be called. To serve you, if you will listen to me, to the name of the Lord who called you.

Verse 6

:In his place. He has already decreed a judgment, while he is still telling you "my teachings"

Verse 7

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Verse 8

For my thoughts are not your thoughts. Mine and yours are not alike. Therefore I say to you, let the wicked forsake his ways and keep my ways, and the
unrighteous man his thoughts, and keep my thoughts to do what is good in my sight. And the Midrash Haggadah (Tanchuma Buber and Yeshav 11): For I do not consider my body and soul, nor am I judged like the judges of flesh and blood. You, who am I to judge? In judgment I am obligated, but I "condemn and forsake them" (Proverbs 28:13).

Verse 9

For the heavens are high, etc. As it is said, For there is a difference and a division of virtues and a praise in my ways higher than your ways and in my thoughts higher than your thoughts, as the heavens are high above the earth. You have given a heart to rebel against me, and I have given a heart to convert you.

Verse 10

:For as soon as the hail and the hailstones descend, and they do not return empty, so you will do them good forever.

Verse 11

So shall my word be that goeth forth out of my mouth. For I have given you counsel by the hand of the prophets, it shall not return void: but it shall be well with you, if ye hearken unto them.

Verse 12

:For with joy you will go out. From exile
The mountains and hills will yield their fruit and blossoms to you, and they will rejoice (prosper): their inhabitants

Verse 13

:The bottom of the thornbush and the thornbush. His disciples preached: The bottom of the wicked will be the
righteous, for they are thorns, as if to say: The wicked will perish, and the righteous will be overthrown from their blanket - a blanket
dominion :)Megillah 10:2

Chapter 56

Verse 1

Verse 2

Do this. Keep the Sabbath and the body.

Verse 3

The Lord will separate me from his people. Why should I be converted? Will not the Holy One, blessed be He, separate me from his people? When he pays them
their wages, the eunuch will say, "Why should my ways and my deeds be good? Behold, I am like a dry tree, of which there is no remembrance."

Verse 4

And they hold. They hold.

Verse 5

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Verse 6

Verse 7

:To all nations. And not to Israel alone, for even to strangers

Verse 8

And they accompanied :I will gather them against him. From the nations that shall be converted
him to his groups. They were added to the groups of Israel.

Verse 9

All his life is mine. All the strangers of the nations, come and draw near to me, and eat all his life in the forest, the mighty men of the nations who have set their hearts to change their lives, my life
is mine. The beast of the field does not have as much strength as the beast of the forest. The beast of the field is weak and has no
ÿÿstrength left. And he who said, "I will gather it again," said this man. this year :

Verse 10

His followers are completely blind. According to what he said, "The Lord has commanded" (Isaiah 55:6), and the whole matter, and they do not listen, he repeats and says: Behold, the prophets cry to them and proclaim the return and that it will be well with them, and their mountains of Parnassus are all as blind, and they do not see the newborn, like a watchman who is ordered to see the sword come to warn the people, And he is a beast that sees the sword coming and is silent from warning the people, as a dog that is appointed to guard a house and is silent from barking, so the Pharisees of Israel do not warn themselves: to return to the good of those who lie down. Piresh Donesh: asleep and
lying down, and Yonatan translates: "they lie down", and there is: Imagination

Verse 11

: And the dogs of this soul. running to the fullness of the harvest
And what are the shepherds? Just as the dogs do not know the Sabbath, so the shepherds do not know or understand what will happen in the latter days.
:All of them. By their means, they have turned to their own interests, to rob the people of their wealth, which they have appointed over them.
From its end. As "all the people from its end" (Genesis 19:4), from their end and to its end, they all behave:

Verse 12

:I will bring him wine. That is how they would say this to that.
:And it was so on the morrow. In eating and drinking

Chapter 57

Verse 1

:The righteous is lost. Like Josiah: And there
is no one who is at peace. Why we are cast away: There is
none who understands. There is none who understands, what the Holy One sees, blessed is He who casts him away.
For from the evil that is to come upon the generation, the righteous are gathered together. :

Verse 2

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Peace will come. For thus said the Holy One, blessed be He: This righteous man will go to his fathers in peace, and he will see evil, and he will rest upon their beds.
In the presence of evil, this is that his strength will be in his uprightness, as it is "the work of strength" (Amos 3:10).

Verse 3

:And you have come near now. The remnant of the righteous have been scattered, and have received your punishment: Sons
of a cloud. Sons of sorcerers: An adulterous
seed. Who remembers an adulterous man
:And she committed adultery. The female

Verse 4

In whom will you delight? After you have turned away from me, in whom will you rejoice to delight in good? If you had been righteous, then you would have rejoiced in the Lord, but now in whom will you delight: in whom
will you open your mouth wide. When you were mocking and mocking at his prophets

Verse 5

:Those who comfort themselves in the gods. Those who warm themselves by lying down under the elm and the oak (Nida 13:1)
:Slaughterers of children. To sacrifice a foreign job
: Branches. The pecking of the creatures, and so (Judges 15:11) "to the branch of a rock"

Verse 6

:In parts of a valley. Stones that I have in a valley
:Your share. They will curse you.
: They are your fate. To grieve over them. Why? Because you have poured out your blood on them too.
?I will comfort you. From evil to you.

Verse 7

:You have laid your bed. Your bed is set aside for a strange work on the high mountains.

Verse 8

And later the widow and the widower forget your memory. Why is it that you are like a woman who commits adultery, whose concubines are waiting and waiting at the door of her house, and she is angry and remembers the widow and the widower, you open the door and go out to them?

From me you have spread out and covered yourself. From me you have lain down, and you have spread out the covering that was covered together, that and covered
yourself: from me you have enlarged your bed. To receive many
adulterers: and you have made a
covenant with them: you have loved their bed. When you have given yourself a hand and a place to show them your love.
:14. A man named Balazs, and therefore "see how Joab has given his hand to me" (2 Samuel 14:30)

Verse 9

And I will anoint your king with oil. And I will begin to magnify you, and you will be acceptable before your king with all kinds of delicacies.
And I will anoint your tongue with oil, as it is said, "Assoren, and it is not near" (Numbers 24:17), and so it is said, "And there is no anointing for the bringer" (1 Samuel 9:7). Doron Shel's generation accepts faces
:And you shall send your messengers. Your messengers shall go far away, to collect tribute from the kings of the nations.
:And thou shalt humble. The strong of the nations even to the grave; so shall Jonathan interpret it.

Verse 10

You will be busy with your needs to fulfill your desires to increase your wealth. :You will be very soft.
You did not say, "I am discouraged." I will not despair of them, and I will not be afraid to deal with them any more, because in the Torah and in the commandments I have set my heart: "You find life in your hand. You find your need in your hand, you have prospered in your deeds."

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To the Arab tongue – so you are not sick. I am not sick of crying, worrying about my work, engaging in Torah. Life is: a necessity

Verse 11

?And who are you worried about? Who are you afraid of?
Because you have deceived me. Because you have broken away from my service and lied to me, as it is said, "He will not deceive from his days" (Isaiah 11:11), "Every man is a liar" (Psalm 16:11). Pleinza in Elaz, and therefore every tongue is 'false': Why should they trust in him, and he is a liar and a traitor?
:I don't feel. I feel how many sins you have committed against me.

Verse 12

:I will declare your righteousness. I will continually tell you things, which if you do, you will be justified.
:And your deeds. If you do something that is not in my will, they will not benefit you in the time of your calamity.

Verse 13

At your cry your groups will save you. Let the groups of idols and statues and those who reject the Torah arise, as you have gathered, and they will save you at your cry from your distress. Will not a spirit carry them all away and not be able to save them?

Verse 14

And he said, "Solo, solo." Thus said the prophet in my name to my people: "Hew out a smooth path, remove the evil one from your paths" (Sukkah 5:1): "Raise up the
stumbling block. Remove the stones that made you stumble, they are the thoughts of evil."

Verse 15

:I dwell in the high and holy, and also with him that is of a contrite and humble spirit, for whom I will make my tabernacle: the humble. the oppressed, the afflicted, and the sick.

Verse 16

For I will not be an enemy forever. If I come to punish man, I will not be able to endure him for days, and my anger will not prevail, because the Spirit from before
me will be consumed. As the spirit of man, which is before me, which I have given him from me, shall be wrapped in a garment of thanksgiving, and shall be convinced of his own works, as it is (Lamentations 2:19) "the garments of famine," "the garments of wickedness" (ibid.), and the breaths: which I have made
For the spirit is before me. This 'for' is used in the language of 'kasher', as in "for you shall see" (Exodus 23:5), "for you shall come" (Deuteronomy 23:25). As if to say: When his spirit is wrapped up and he is convinced, I will take away my strife and my anger from him.

Verse 17

:In his sin. His robbery
I will strike him, and I will destroy him; I will hide my face from him because of his affliction, and I will destroy him, because he walks in the way of his heart. : destroy him. And he castrates the call, and his interpretation: in his anger he does it, and he walks in the ways of his heart. I will strike him, and I will

Verse 18

I have seen his ways. When he bowed down before me, his affliction was over.
:And I will heal him and comfort him. I will lead him in the way of healing, and I will comfort him with the tongue of comfort and quietness:
for him and for his mourners. for those who mourn over him

Verse 19

The Creator has opened my lips. The Creator, I am He, has opened my lips a new moon, the doors of Sheba are filled with sorrow until the time, and all: Call upon him, O God, and let him be called: Peace, peace.

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To be far away and to be near. The two are equal: Why should he be weary and weary of My law and My commandments from his youth? And why should he draw near now, that he may turn from his evil ways (Berachot 342). The Lord said, "And I will heal him of his diseases: and from his sins."

Verse 20

:And the wicked. Who do not give heart to return as on
the day of their expulsion. This day his captivity is lifted up to the height of the sea and to the outer sea, to the limit of the sea "where I have set a limit for the sea" (Jeremiah 5:22), and when he reaches there he is broken in pieces, and all this his fellow captive sees and does not turn back from it. So the wicked sees his fellow wounded in his iniquity and does not turn back from it. And what is the day of his captivity and his secrets? His mouth, so the wicked are their secrets in their mouths; like Pharaoh who said, “From me is the Lord” (Exodus 5:2), Like: Sennacherib who said, “From me are all the gods of the lands” (Isaiah 30:20), Nebuchadnezzar who said, “A "To the highest" (Isaiah 14:14): "As the day we were driven out. As the day we were driven out, we were driven out all day long, like mud and clay."

Verse 21

There is no peace. As the Lord said to the righteous and to the exiles, “Peace, peace to those far and near” (Isaiah 55:19), He repeated and said, “There is no peace to the wicked.”

Chapter 58

Verse 1

:And he will declare to my people their sin. These are the disciples of the wise, whose wisdom is their roof, whose roof of Talmud is their envy: and to the house of Jacob their sin. These are the people of the land, whose envy is their roof (Bava Metzia 33:2)

Verse 2

And they will be required day by day. As it is said, "And they will flatter him with their mouths" (Psalms 88:30).
:And knowledge of the ways of the wicked. Those who seek instruction from the wise, as if they wanted to establish them.
As a righteous man who has done righteousness, etc. So they ask me for a righteous judgment, and you do not know how to fulfill it. And when they fast and no one answers, they say: Why did they fast and you did not see? And I say: Behold, in the day of the Lord they are hungry, and even by robbery and extortion all the goods of your needy are with you. –You will find something you want.

Verse 3

And all your sorrows. In the burdens of your debt, which are burdened to your hands, you touch them on the day of your fasting.

Verse 4

: You shall not fast as a day. As the judgment of the day, to break your hearts so that your voice may be heard on high.

Verse 5

Halaf. Is this Tamiha, as he says: Who is like a bowstring, whose head is like an arrow? An arrow is like a bowstring: a bent rod, and fish are caught with it, and they read it in the Bible: Therefore call it a fast. To the tongue of
Tamiha, to your lips, the Lord has put a point, a catch, an open door.

Verse 6

:Hazards. Tongue tied and forbidden
:Rod. The law of the Lord shall
be broken. Jonathan translates: "And every law of the Lord shall be broken."

Verse 7

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And the poor and downtrodden. We sigh and groan over their suffering, as in "I am poor and downtrodden" (Lamentations 3:19), "I will rejoice in my salvation" (Psalm 55:3)
And from your near ones.

Verse 8

:He will rise like a cloud. Like a pillar of cloud rising in the clouds.
And your recovery will be swift, as it is said, "I will make you long" (Jeremiah 31:17).

Verse 9

Verse 10

And you shall pour out your soul to the hungry. In the consolation of good words (Baba Batra 9:2)

Verse 11

:In a time of thirst and in distress; thus shall Jonathan interpret.
:He will deliver. He will feed, as in "the deliverers of the army" (Numbers 35:5)

Verse 12

:Meshuvev: Returns to the Sabbath. Jonathan translates: "Metib Rashiaya to the Torah" :Meshuvev. As
'meshiv': Returns to the Sabbath. To return to the world

Verse 13

Verse 14

The inheritance of your father Jacob. It was not like the Egyptians, as it is said, "And you divided the sea, and the east, and the west" (Genesis 28:14). Not like Abraham, who said (Genesis 13:15), "The land that you came to see." And Jacob kept the Sabbath, as it is said (Genesis 33:18), "And he set up a wall around the city," which was a boundary with a wall of fire. Thus Rabbi Samson interpreted

Chapter 59

Verse 1

:He is not short. He who is not saved, his hand is not short.

Verse 2

:Hide faces. Cause him to hide his face from you.

Verse 3

: Redeemed. To speak of 'filth', and to be "redeemed bread" (Malachi 1:7)

Verse 4

Verse 5

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:Tsiphoni. What kind of evil whisperer?
:Bekev. Ishklarasht Belaz, as if to say: Those who do evil things that are not for their own good have made their webs like the weaver's tools - and the webs of Akabish. Irinish Belaz, and the webs of Orturish Belaz. I stayed there, and I comforted them with my friends in the company of webs, to the place where Akabish weaves his fabrics: Bekoroth

And the shard. Jonathan translates: "mishnaan", to the tongue 'hot', which is read in the Hebrew Bible; the one who is hot and the shard to the tongue and the shard to the tongue 'stopper' is, for the shard comes out of them when it is broken through the skin. :Inside it, as it is "and he cut the gauze" (Judges 6:30), and its stop is that it is hot
:Yes. Whatever kind of copper is bad, so they will not be rewarded for their deeds except with evil.

Verse 6

Verse 7

Verse 8

:And there is no judgment in their circles. As the saying goes, there is no judgment in the circles of their ways, as they have judged: Their paths are crooked to them. They have perverted their ways to their own advantage.

Verse 9

Far be it from him to judge. Let him shout with fury from his enemies, and there is no Holy One, blessed be He, who judges to take vengeance: vengeance
:And righteousness will not overtake him. The good comforts that assured him will not reach him until he comes.
: To be naked. We are naked, and in darkness we walk.

Verse 10

In the Ashmanim. Menachem Patar translates to 'darkening', and most of the solvers agree with him. But Donash resolved it to mean 'shum', and the aleph is added to it, as is the aleph in "my brothers" (Job 13:17), and in "achazab" (Jeremiah 15:18), and "the way of the places" (Numbers 21:1). Even here among the fat ones, among the fat ones, we will camp like dead ones. And Jonathan translates it to mean 'enclosed': "It will be united in time as much as Dahidin: Kibrea in the mouth of Mitya

Verse 11

:This is a proverb. To say 'lament'

Verse 12

Verse 13

:A word of oppression. As in 'to speak of oppression'
Horo and Hogo. To shoot and to set off. Horo means "fire in the sea" (Exodus 15:4). Another thing: Horo – and Hogo is the name of the source (Sa"a), and Hogo is like "as a stone from a heap" (2 Samuel 20:13), "Hogo is like dross from silver" (Proverbs 25:4)

Verse 14

And he turned back from judgment. His vengeance on his enemies, which is in the holy place, blessed be he, and his righteousness standeth afar off. Why? For truth hath failed in his breadth, and as the way of truth hath failed from the earth, so is there none in heaven: righteousness and judgment are not in him.

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Verse 15

A fool. A fool is a fool on the Hebrews (Sanhedrin 177:1), as is "a fool on the earth" (Micah 1:8), and he cuts off "shogeg", which is translated "his" (Leviticus 5:30), and so "on the slain" (2 Samuel 6:7)

:And it shall be evil in his eyes, because there is no judgment. For thy sake he hath brought upon them the plagues.

Verse 16

And he feared that there was no one. And now, in his consolation over the evil of his people, he saw that there was no righteous man to stand: in the breach
And they will be astonished. And they will be dumbfounded to see if there is one who will strike them, and there is none who will strike. And they will be astonished at the tongue of a man who stands and is astonished and is silent in his amazement, and YHWH and they will be astonished as YHWH is a dumb tongue, and their teeth are like a tongue that is active. And so the way of the earth, which is the first foundation, is the earth, when it is transformed into a language that is active, active and will be active, comes the sixth in the place of the letters of the root of the earth. It is found and they are astonished at the sea within them" (Ezekiel 3:15), "they are called after" to speak "his name is heaven" (Jer. Mihu 2:12), "the sun is the (Job 18:20), to speak 'Tim'
:And his seed shall be saved. And he shall take vengeance on his enemies, and his righteousness... his strength. It is to his glory, and to strengthen his hands in his vengeance, and even to the mouth of the righteous, that we may not be entreated:

Verse 17

:Envy. Inferior to envy the name of the great.

Verse 18

:For the sake of the enemies. A weapon to return the enemies' gifts.
:He will pay for them. He will pay for them.

Verse 19

:For he shall come like a river. A plague shall come upon his enemies, and shall consume –Nusa Bo. Miracles in it, to translate ‘miracle’. Another thing: Nusa Bo them like a tree, as it were (Isaiah 10:18) "And he shall be as a galloping horse."

Verse 20

"And a Redeemer came to Zion. All the time that Zion was a ruin, the Redeemer still did not come." Others say.

Verse 21

This is my covenant with them. In this matter I have made a covenant with them and will establish them, for even in their exile they will not forget my law:

Chapter 60

Verse 1

Verse 2

Verse 3

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Verse 4

:On the hunting ground. "On the sons-in-law" (Targum Jonathan), baskets that kings will have confidence in

Verse 5

"Then you will see and be amazed." (Targum Jonathan)

And fear and widen your heart. And be amazed and widen your heart.

:For the multitude of the sea shall be turned upon thee. "A lion shall come up to thee from the wilderness" (Targum Jonathan) :A host of nations. "The treasures of the tribes of the stars"

Verse 6

:Shifa. Most

The firstborn of Midian. "The firstborn of Midian" (Jonathan's translation); they are white camels, and therefore "the firstborn of the camel" (Jeremiah 2:23).

And weariness. They are also of the sons of Midian, "weariness and dust" (Genesis 25:4)

Verse 7

:Eliy Nabiyot. Declarative words of Nabiyot

Verse 8

Verse 9

First. As it is 'first', in the days of Solomon, as it is said (1 Kings 10:22): "For I will make Tarshish your king in three days, once in three years I will come, Tarshish and Gow", Tarshish is the name of the days, his fame will be heard, and his strength will be known, and he will come: for you :In the name of the Lord your God. You have been called, for will be destroyed. I will give you a fire

Verse 10

And my will. And my will be done for you, Imunah Faizmant Belaz

Verse 11

And open your doors always. To speak 'openness', from the difficulty of speaking a heavy language, in the name of words opening the world, opening forever; Like 'break' from the word 'break', so from the word 'opening', T.S.

Verse 12

Verse 13

:The cypress tree will rejoice and be glad. Among the trees of the forest of Lebanon.

Verse 14

Zion, the Holy One of Israel. "Zion, the Holy One of Israel" (Targum Jonathan), Zion means: the Holy One of Israel

Verse 15

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Verse 16

:And a king's son. To speak 'his breasts', and a suckling will shoot at him.

Verse 17

:Under the brass. They were taken from the king.
"And I will make your commandments peace, and your dominions glory" (Targum Jonathan)
Your commandments. Your commandments, and your servants, said (Baba Batra 9a): The commandments that came upon you in your exile: and the afflictions that pursued you shall be for your peace and righteousness.

Verse 18

Verse 19

:You will not have any more. You will not be exposed to the sunlight.

Verse 20

:Not gathered. To say, "They gathered them" (Joel 2:10), they gathered Oram

Verse 21

:To boast. I will boast in them, Forventier Belaz

Verse 22

At that time (Sanhedrin 33:1) : –I will be late. Remember –I will be late,

Chapter 61

Verse 1

:John the Messiah. There is no Messiah except the one who will give power and glory.
:To call the captives to freedom. As if to proclaim to them the good news of redemption: He opened their mouths. He opened their mouths and led them away and lifted them up.

Verse 2

:Year of will. Year of reconciliation and will.

Verse 3

The rams of righteousness. To speak of 'hills', as in "the deer which you have desired" (Isaiah 1:9), and the Lord's grove: He will shoot upon it.

Verse 4

Verse 5

:You farmers. The drivers of the plow

Verse 6

Machine Translated by Google

:Priests of the Lord. Queens of the Holy One. Blessed is He.
:A nation's army. "The treasures of the fields of
Kochabiah" :You will be proud. You will gather under them in the glory that was taken away until now

Verse 7

The bottom of the pit. It was a month, even though they were a word of Yaron, they were weeping and wailing. As it is said: The bottom of the pit, as long as my people are weeping, they were weeping and wailing. Yes, the sound of a lament is like a lament, as it is (Lamentations 2:19) "Arise, my lamentation in the night," and as it is (1 Kings 22:10) "And the sound of a lament" is a refrain.

Verse 8

For I the Lord love justice, and hate robbery with violence. Therefore I do not accept the bribes of the workers of the stars: and the fortunes, the riches, and the riches, all of them are plunder.
ʸ And I will give you your work. That Israel may be amazed in truth. Oh, and I will give you your work that they have done, a reward that they have suffered reproach.
: The servants of the stars and the fortunes, the ministers and ministers of my glory in truth

Verse 9

Verse 10

:As a bridegroom. Who shall be clothed with the garments of fire, as a high
priest: And as a bride, all her ornaments shall testify.

Verse 11

For as the earth brings forth grass and fruit,

Chapter 62

Verse 1

For the sake of Zion. I will do and not think about what they have done to her.
: I will not keep silent. There will be no peace before me, until righteousness comes forth like a spear.

Verse 2

:They will be judged. They will be interpreted.

Verse 3

Verse 4

: In a state of decay.

Verse 5

Baal and Gow. "For as I will write the world with them in Toltha, so shall they understand my people in my house" (Yonathan translation) that

Verse 6

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Upon thy walls, O Jerusalem. His multitudes have called upon him as they hear: Angels that remember the Lord upon the destruction of her daughters. What shall I say? "Then shall the anointing of Zion arise" (Psalms 22:14), "For the Lord hath chosen Zion" (Psalms 113:13), as it is written in the tabernacle of From reminding them of their innocence before me

:Those who remember the Lord. The memory of the fathers
:I am like you. Do not be afraid.

Verse 7

Verse 8

Verse 9

:He will eat it. It will be turned into your grain (Isaiah 62:8)
:He will be established. He will be established for your inheritance (Isaiah 62:8)

Verse 10

Pass, pass through the gates. "The prophet said: Pass and do good in the wilderness, until you come to the land of the dead: Takna" (Targum Jonathan):
"Solo, solo, the path. He paved the way in the Titz Lukmin in Belaz. Solo means 'path'
:They stoned him with stone. They stoned the pillar and threw stones of stumbling against him, they stoned him. Ishpirir'an Belaz with stone. Being a stone, and as a shield against the evil one, he says (Tanhuma bi'al'te'ke), and he says again: to loosen it for the repair of the roads for the gathering of the exiles, they
lifted up a miracle. Like Lunas, a division of Belaz. It is a sign that they will gather to me, and bring the exiles to me: I will save them

Verse 11

: Behold, his wages are ready to be given to his servants, ready to be given to him.
And his action. The reward of the action that they have performed with him before him, he is prepared to give.

Chapter 63

Verse 1

Who is this that comes from Edom? The prophet prophesied that the Holy One, Baruch, would come to take vengeance on Edom, and that he would be exalted in his glory and slay their king first, as it is said (Isaiah 34:5): "For my sword shall be drawn from heaven," and later, "upon Edom shall it come down," and it was revealed in the anger of his countenance that he had slain them with a great slaughter. And the prophet A man speaks in tongues, and the sons of men are clothed in garments, In their clothes, for thus the scriptures speak of the Shekinah, as the sons of men do to break the ear.
and the blood of the slain is sprinkled upon all that is able to hear, and therefore (Ezekiel 33:2) "And his voice is like the sound of many waters," as if the prophet were a strong voice, not like the sound of many waters, to break the ear in the way that I would enable them to hear, that they could not understand or
listen. :By the spirit of the might of his God to hear it as death, which is from me, this one comes from Edom. Israel says: From me is this and this body, which comes with sour clothes rolled in blood, and every word
that is loathsome in its smell and sight is smitten with it, to speak of 'sour' from the wilderness. His servants said (Mat 12.): Two temptations will come to the king of Shel-Seir It is erroneous to say that Batzara was "a city in the wilderness" (Deuteronomy 4:34) and was a city of refuge, and this is false, since no refuge is safe except for a scoundrel, and he killed Israel intentionally. And the Midrash Haggadah (Genesis Rabbah 3) teaches that Batzara was supplied by King Melech to Shear upon the death of the first king, "And Jobab the son of Zerah reigned in his stead." "From Betzerah" (Genesis 33:33), and Betzerah is from Moab, as it is said, "On Kirjoth and on Betzerah" (Jeremiah 44:24).

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This. (It was) the generation in its clothing and it went out and was girded with the strength of its strength, and the Holy One, blessed be He, answered it: I am the one who raised it up before Me to speak of the righteousness of the fathers and the righteousness of their generation in distress, and My righteousness is also with them, ?And I have revealed myself to be a great savior. And they say: What does a man know that he should wear? What does a man know? Your clothes are red.

Verse 2

Verse 3

And among the people there is no one with me. He stands before me to fight:
and they prevail. Their blood, which they have fought and overcome, is not for man.
:I have redeemed. As in "redeemed with blood" (Lamentations 4:14)

Verse 4

Verse 5

:And behold, there is no help for Israel.
And I will amaze them. To the tongue of 'silence', and the grave of my servant, "And they shall amaze themselves, because there is none to save" (Isaiah 55:16)
And my anger is my strength. My anger is my strength against the nations, when "I have cut off a little" against my people "and Pharaoh's wrath is upon them, he has strengthened my hand and stirred my heart - help him against evil" (Zechariah 1:15), it is my strength: and even against my mouth that Israel has not seen and is not righteous for redemption

Verse 6

And Abos. For your tongue is rolled in blood, and your feet in their feet, as it is said, "You are established in your blood" (Ezekiel 16:6), and as it is said, "They established my borders" (Jeremiah 12:10): They will
prevail. The power of their victory

Verse 7

:Remember the mercies of the Lord. The prophet said: Remember Israel, the mercies of the Lord, and the multitude of his goodness. Remember that he has dealt graciously with the house of Israel in his mercies.

Verse 8

My people are like that. Even though I am openly exposed before me, they will betray me, from all the place of my people they are, and their fathers are before me as sons who will not lie.

Verse 9

:In all their affliction. He brought it upon them.
He did not afflict them. He did not afflict them according to their idols, which they had seen to afflict, because the angel of his presence is Michael: the prince of faces, who minister before him, and he will deliver them by his sending them to a place.

Verse 10

And how they rebelled. They rebelled, as it were, "You were rebels" (Deuteronomy 9:7)

Verse 11

And Moses remembered the days of his people. The prophet laments and says in a language of supplication: In that day in exile, his people remember the days of their world, the days of Moses, and in their affliction he says: Oh, Moses, our shepherd, our deliverer from the day of trouble!

The shepherds of his flock. The image of a shepherd who leads his flock, is like the one who is near Israel, the Spirit: Holy is the Holy One, blessed is He, and His judgments are laws and judgments.

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Verse 12

Your leader at the right hand of Moses, your strength is strong. The Holy One, blessed be He, was Your leader at the right hand of Moses, his strength is strong; at all times when your need was for his help, the Holy One, blessed be He, his strength was prepared at his right hand.

Verse 13

:Like a horse in the desert. It does not stumble, because it is a flat land, so they do not stumble in the abyss.

Verse 14

:Like a beast. When you go down into the wilderness, and you go down into a level land, and there is no obstacle in it, you will go down into the wilderness. You will be scattered, as "the nations will be scattered before him" (Isaiah 5:), so the Spirit of the Lord will put him to shame, and he will make his way
in it like a cloud: so you led your people. So everything was as we said, you led your people

Verse 15

:Ayeh kinotach. The beginning
I am with you. They were ready to die for him, as it is said (Jeremiah 33:20), "For thus they were moved with his heart," and the first merciful ones toward him now restrained themselves, they were saved from being a sea for him, as it is said for them, they restrained themselves. As it is said, "And he
restrained himself, and it was said, 'Let it be given to you for bread'" (Genesis 34:30), we restrained ourselves, And they did not recognize: when his compassions were bowed down to his brothers

Verse 16

:For you are my father. And you should look and see my afflictions: For Abraham
did not know. In the affliction of Egypt
And Israel will not know Him in the wilderness, for they are far removed from the world.
And you, O Lord, are our father. In all things you have become a father to us, and his flocks have taught him as they taught him in the tabernacle of the Sabbath: (Sabbath 5:2)

Verse 17

Why will you fast? For in your hand is the removal of the evil one, as it is said, “Like clay in the hand of the maker, it is flesh” (Jeremiah 18:6), and it is said, “And I will remove the heart of stone and flesh” (Ezekiel 30:22).

:Takshith. To change one's language is to embrace one's heart.

Verse 18

:For your holy people will inherit trouble. Their greatness and their inheritance will be a short time for them.
:Bossess. "Fuck off"

Verse 19

: They were. Now as a people whom you did not choose to rule over from eternity, and as if your name had not been called upon them, had you not called upon the heavens. And you came down to save them now, as if you came down to save them from the hand of the Egyptians, then from before you: the mountains dripped with dew and sweat.

Chapter 64

Verse 1

When you give a firebrand or a wick – like a firebrand. The word of the serpent is before him, and as the fire kindles the waters, the waters bubble up. All this you did in Egypt, "And there was hail and fire blazing in the midst of it."

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(Exodus 9:24). But Jonathan translated "like a melting fire" to Elijah on Mount Carmel, where it is said: "Even the waters that were in the trench were quenched" (1 Kings 18:33).

To make known your name to your enemies. As it is said in the prophecy of Maccabees, "And woe to them that pass through this place, and to you also, and to your people" (Exodus 9:16), if you had done so now, then the nations would have been angry because of you.

Verse 2

In your deeds. In Egypt and in all the enemies, there were no fears that you would do to us: there were no fears, there were no deserving of you: you came down. To Mount Sinai,
then the mountains melted before you. Thus did Donash son of Labrat depart.

Verse 3

And from the world they did not hear. As terrible things are done to one of all the servants of the stars and fortune-tellers before me, and also eye has not seen God after your wickedness, what God will do to his waiting. What have you done to your waiting. Thus have I heard from my master, Joseph, and Hannah. But our Rabbeinu said (Berachot 34a): "All the prophets did not prophesy except for the days of the Messiah, but for the world to come, no eye has seen or anticipated what the Holy One, blessed be He, will do." Hear him: The eye of a prophet has not seen "My eyes have seen you, you are God."

Verse 4

You struck six and they did what was right. As it is written, "And he struck him and he died" (1 Kings 2:25), you removed from him and killed: the righteous who were six to do what was right, in the ways of your mercies they remembered you in their prayers. There you are. When you cursed him for all who were sinners, they saved him from the world by their prayers, : saved him from the world : and we were
saved.

Verse 5

:And it is as a stain. After that the righteous are removed from him, and
as a garment of witnesses. And as a garment is removed, as a garment of shame, which all say: "Remove." Witnesses translate Shel: 'Remove'
:And we shall be like a camel. And we shall be like a camel, Fleishter Belaz:
And we shall be like a wind, they shall bear us. "And we shall be like a wind, they shall bear us" (Targum Jonathan)

Verse 6

: Awakens. As it grows stronger, so will they be created.
:And we will protect him. And we will move him.

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

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Hearken and answer us. Hearken unto the work that is done for us. Thus far the prophetess prays, and begins, "The mercies of the Lord are in remembrance" (Isaiah 33:7).

Chapter 65

Verse 1

I I have asked without asking. The Holy One, blessed be He, answers: for I will not be able to avenge myself on them, because commanded: Some of them to be prepared by the hands of my prophets, and they did not ask: I said, "Here I am, here I am." Return to me, and here I am ready to receive. :A nation that does not call on my name. If there was no desire to be called on my name

Verse 2

:I spread out my hands. I must receive them back.
:Sorer. Get out of the way.

Verse 3

:They sacrifice in gardens. They set up a strange work in their gardens, and there they burn incense to the gods.

Verse 4

:They sit in the tombs. An unclean spirit, like a demon, will rule over them (Sanhedrin 72b)
And Christians. They are the corpses of the dead, who are like worms in a wormhole, unable to get out.
"And the broth of figs. Wet is abhorred, as in "And the broth he poured out" (Judges 6:20)

Verse 5

: The sayings. The righteous draw near to me, stand firm and do not approach me: for I have sanctified you. For I have sanctified and purified the remnant of your waters; so will you curse Jonathan.
: These. The abomination that they have committed, behold, the smoke of burning in my nostrils.

Verse 6

:Here is a writing. Your sin before me is great, we have decreed and sealed your judgment.

Verse 7

:Your sins. Yours and your fathers' sins I will repay you.

Verse 8

:As soon as the inheritance is found in Eshkol. Jonathan translates: "How much did Noah forget Zacchaeus in the valley of Tophana"
:The inheritance. This is Noah, who was sweet :in Eshcol. In the generation of the wise, and he is able to resolve according to his hearing :for the sake of my servants. For the sake of every righteous and righteous person who is found among them

Verse 9

Verse 10

: Hasharon. The name of the province that was in the land of Israel: and Akhor. As usual

Verse 11

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:Forsake the Lord. The wicked of Israel, who have strengthened themselves in a strange work, and have died in the
abomination of the wickedness of the wicked. The name of the strange work is the same as the name of the fortune, and in the language of the Mishnah
(Shabbat 67:2): :"Gad, Gad, and Sinuk, not."
:On my behalf. According to the number of the vaults, the wine-pouring basins were full.
A wine mixed with water as a judgment, as in "to search out a wine" (Proverbs 23:30), "a wine-glass" (Proverbs 9:2). And
there are six vessels for me to use for a strange work, which you have appointed for yourselves, but I have appointed you that you
are not: a dot and a fish, a teacher who teaches the language of 'minyan'

Verse 12

Verse 13

My servants: The righteous (of Israel) And
you: Those who are in Me

Verse 14

Verse 15

You are a curse. He will take from you a curse and an oath for generations: "If they do not call him Asher, I will do to my people" (Deuteronomy
18:18): And he will kill you. He
will give them eternal life: and his
servants will be called by another name. A good name and a memorial for blessing

Verse 16

Blessed are you in the earth. For the fear of me shall be upon all, "and the earth shall be filled with knowledge" (Isaiah 11:9),
T, And he who glorifies and praises on earth will be blessed in the God of Amen, he will be glorified because he is a servant of the God of Amen, the God of the Father.
:He who believes and keeps his trust is this
: For troubles are forgotten. Therefore they will call me God, Amen.

Verse 17

New heavens. The armies of Shel Ma'al will be renewed, and the armies of Israel will be the armies of the high ones and the armies
of the nations will be the brides, and so on earth; and they will say (Pirkei Darbi Eliezer 21) New heavens from tomorrow, and so
on: Akar, because Mochicha calls "For as the ten heavens, the new heavens and the body" (Isaiah 60:22)

Verse 18

Verse 19

Verse 20

Ten years – a burden of days. A youth, like a "sinner" (Lamentations 2:11); a burden of days is a hundred
years of death. A son of Onis shall be punished with death for a crime that is punishable by death, as is explained in the beginning
of Rabbah (22:2).
:Cursed. In the past, she was a wretched woman.

Verse 21

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Verse 22

:The days of the tree. Translated by Jonathan: The tree of life

Verse 23

Verse 24

Verse 25

:He will eat straw. And he will not need to destroy with
beasts and brass. He will not be able to burn the mountains of dust for his food. Midrash Haggadah (Bereishit Rabba 1:1): And the lion, according to Shemetz, will fall into the hand of the sons of Joseph, as it is said, “The house of Esau will become a snare and a snare—the house of Joseph will become a snare and a snare” (Obadiah 1:18). However, in the hand of the sons of Shear, the tribes that are represented as animals are not [illegible] eats corn – it is cold. Thus it is said: Like corn, Judah and Dan, like Joseph, who is like a bull, they will eat the same corn.

Chapter 66

Verse 1

:Heaven is my throne. I am not your king, nor your holy house.
:Which house? Which is worthy of my dwelling?

Verse 2

And all these. The heavens and the earth are the work of my hands. This is what I have made, my tabernacle among you, in that you have heard me, according to my ways, to look upon my affliction, and be contrite in spirit and fear my words. But now I have no pleasure in you, for the mountain of the ox has struck its calves and robbed it of its meat. For you, the one who sacrifices a lamb is like a slaughtered lamb before me, and the one who offers a burnt offering is like the blood of a pig before me, and the one who brings a burnt offering to the Lord is like a memorial to the Lord. (And he called incense from incense, as it is "a memorial of the Lord") (5:12), "And it was night :24:7(

Verse 3

This is its meaning. And the –Blessings of Owen. Blessings of Owen, who sings of rape, Blessings of Owen, who sings of rape word "blessing" is used in the sense of receiving, as in "Take my blessing" (Genesis 33:19), "Make me a blessing and come to me" (Isaiah 30:16). They also chose their ways. They are fond of the ways
of the wicked, and I also will choose and devour their plots. And if you say, "What is it?" Also? So it is a way of speaking about two things, saying that this is for me, as in "both a man and a virgin" (Deuteronomy 22:25), "both for me and for you" (1 Kings 3:22), "both love and hate" (Ecclesiastes 9:1), "and they shall not die, both they and you" (Numbers 18:3). Also here: They chose and I will choose.

Verse 4

: In their transgressions. To be a transgressor among them, to say "Because you have transgressed against me" (Numbers 22:29)
And their habitations. What are they afraid of?
I have read: Hearken and "return unto me" (Zechariah 1:3)
And there is no harm in saying: "I heard."

Verse 5

Machine Translated by Google

:Those who fear His word. The righteous who hasten in fear to draw near to His words said, "Your
brothers." The saviors of Israel who remember the ascension. Another thing: Your brothers said, "Your enemies." Asher: "They
said to you, "Depart, you unclean one" (Lamentations 4:15)
Glory: Those who hate you will reject you. Those who say, “Come near to me, but do not come near me” (Isaiah 75:5). For my name’s sake
God. In our greatness, the Holy One, blessed be He, is glorified, because we are close, He will be far removed from
you, and He will be seen in your joy, and they will be ashamed. The prophet says: But it is not so, according to their words, for He will be
seen in your joy, and they will be ashamed. Why? For the voice of their calamity has come before the Holy One, blessed be He, because of
what they have done in His city, and a voice comes from His temple, wailing over His destroyers, and afterward the voice of the Lord repays
them: to His enemies.

Verse 6

Verse 7

Before it begins. Zion, the daughter of the birth, gives birth to her children, as it is said: Her children will be gathered into her midst, when
she was desolate and desolate, and her fathers will be as if they were giving birth to her without the bands of a woman in labor, for all the
workers of the stars and the constellations will bring her into her midst.
:And the birth of a male. All the things that come out of the mouth are called the birth of a male, and the birth of an Ishmaelite is called the birth of a male.

Verse 8

?The land will be destroyed in one day. The army will be brought to give birth to a child, and the land will be filled with children in one day.

Verse 9

Shall I bring forth, and not bring forth? Shall I bring forth a woman to travail, and not open her womb to bring forth? As if to say:
Shall I begin a matter, and not to finish? And am not I the begetter of all: and now what have I withheld? In the
wilderness.

Verse 10

Verse 11

:From the source. To say 'breasts'
:Tamzo. Shtsiyar Belaz:Moving with
honor. With great honor, moving and using the word "Lava"
:Ziz. Ismovimnt Belaz

Verse 12

And as a flood sweeps away. I incline to it as the glory of the :
nations: on the side. On the side of your nations, "on the side of the dead" (Targum
Jonathan): You shall be entertained. You shall be entertained, as one entertains a nursing infant, Ishbnai'r Belaz

Verse 13

Verse 14

:And the hand of the Lord is known. In his works of vengeance and his terrors, his servants shall know the power of his mighty hand.

Verse 15

:He will come with fire. He will come with the fury of fire against the
wicked: to repay. To his enemies with the heat of his anger.

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Verse 16

For in the fire of Gehenna, the Lord will judge with His enemies, and though He is in the pit of judgment and judgment, He will fall into it, saying, "He will be judged," for He will plead His charges to the end of their sin and transgression, and so "And I will judge him" (Ezekiel 38:22), "Behold, I will judge you" (Jeremiah 2:33), saying, "And He will be strong," as the prophet Elohim says, "And He will be strong because By the fire of the Lord and by His sword all flesh will be judged, and many will be castrated in the wilderness.

Verse 17

:The sanctified. The casual, "I and you will go on such and such a day to work on such and such a strange job."
:To the gardens. They sowed there a green thing, and there they were engaged in one strange work after another. As Jonathan translates it: "a flock upon a flock"; sanctifying and purifying themselves for work, a flock after its companion had finished her work.
:Inside. In the midst of the garden, so was their way to stand.

Verse 18

And I, their deeds and their thoughts, come and go, etc. And what can I do? Their works and their thoughts come to me, and it will cause me to gather all the nations and to know that their works are vanity, and their thoughts that they glorify the Lord" (Isaiah 65:5), they will understand that it is a lie. And who is it that they think "for my name's sake: a gathering? Is it the one who gathered that the prophet Zechariah prophesied "and I will gather all the nations "To Jerusalem" (Zechariah 14:2): "And they shall see my glory. In my battle against them with a stroke, "I will strike down his flesh, and his eyes, and his tongue" (Zechariah 14:12)

Verse 19

And I put in them a sign and a body. Refugees will be saved from the war, and I will sustain them, as if by night you would go to the distant islands to proclaim my glory that they saw in the war, and even when they were refugees, one of the signs would come: that their friends would judge them, as if to announce to those far away: with this plague the soldiers were smitten with Jerusalem.

Verse 20

And turtledoves. They are heifers covered with tusks and a tent, and thus "six turtledoves" (Numbers 7:3)
And with scorn. In song, they mock and mock, as in "And David mocked" (2 Samuel 6:14). Tripi'r: Bil'az. And with scorn they interpret as 'a ram', as in "They sent him as a shepherd to rule the land" (Isaiah 16:1)
:As they shall bring. A freewill offering in every clean vessel, so shall they bring their brethren for a freewill offering.

Verse 21

And I will take of them also for priests to their exiles. From the peoples that brought them forth, and from the Moabites I will take for priests and for their exiles, and before me shall be the priests who were exiled, and the exiles who were exiled, and I will separate them from among them, and they shall minister before me:
The Lord said. And what did He say? “The secret things of the Lord are hidden from His God” (Deuteronomy 29:28). This is how the Aggadah interprets: Tehillim

Verse 22

Verse 23

Verse 24

:You have deceived them. Deceit has devoured their
flesh: and their sin is a
disgrace in hell. To speak of 'contempt', and Jonathan translates it as 'two arks': and he saw, "Until the day of the day: 'Alihon Zedekiah, the son of the treasurer, has come down to the house of the LORD.'"